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See Article by Helen M. A. Taylor on Page 8.



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HONOLULU

January, 1916

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PRINCIPAL BOSHER.

"Poor Kawaiahao!" exclaimed one of the Board of Managers of the Mid-Pacific Institute when the resignation of Miss Mabel Ethelyn Boshier was presented. On January 26th the longest principalship in the history of the Seminary will close when she brings to an end her seven and a half years administration. Her work has been of such a character that she and the school have come to be inseparable in the thought of those who know both. When she took hold things were in a disorganized condition, only two teachers were on the ground, the new building, Atherton Hall, was in a chaos of incompleteness and school spirit was lax. But in an incredibly short time system appeared and an entirely new sort of institution was built up.

This manifested itself first in the teaching corps. Though gathered hastily from hither and yon a subordination of the individual to the whole made its appearance as if by magic and ere long team play became the distinguishing trait of the faculty. Year by year this has grown until the teaching force of Kawaiahao has become a synonym for harmonious co-operation. To

secure a position there is a privilege prized by women who have a penchant for social service. Many of those who have taught under Miss Boshier have been instructors of unusual power.

A united, enthusiastic and able corps of teachers when well led are the strongest factors in creating that rare quality in a school called atmosphere. Kawaiahao has gained an enviable name for this characteristic during the past seven years. Even casual visitors who see it but for a few minutes feel its charm and tell how much it impresses them. The essence of it is its homelikeness. A freedom from restraint, a spontaneity of life and an overflowing gladness are everywhere apparent. Yet the discipline is perfect, system of the invisible type pervades the life of the place and efficiency marks the entire organization.

One secret of the success of Kawaiahao as a great home lies in its religious life. The missionary spirit is the very soul of the school. That has never been suffered to experience eclipse. The Bible is taught faithfully but inspiringly. Prayers are not allowed to become perfunctory. Variety and naturalness are sedulously cultivated and mere forms relegated to the background. Thus the girls are helped to live out religion in a perfectly normal way. That this ideal is attained is too much to say, but the result is certainly an unusually attractive center to which the same visitors love to be drawn again and again. It is a frequent experience that travelers carry away from one contact with Kawaiahao an impression of its winsome power that they never forget.

Thursday morning at nine o'clock has been set apart as the guest hour par excellence. Then the singing of the school is at its best and that best owns such a charm that it is worthy to be called one of Honolulu's chief attractions. Musicians and other folk with a cultivated taste for music are particularly enthusiastic. It is an oft occurrence to see such sitting on the platform and making vain efforts to keep back the tears, their emotions are so deeply stirred by the rare quality of the girls' voices and the spirit with which they sing. This feature of school life has been made much of by the present administration. No

visitors to this city can afford to give these Thursdays a go by.

All these manifestations of organizing personality have their share in building Christian character which is the chief purpose of Kawaiahao. But Miss Boshier has recognized that character can develop healthfully after graduation only when the girl has been properly fitted for work in the world which is looking for a girl to do a definite task. Hence the industrial side of the school has been pushed as far as equipment will allow. Beyond that point it cannot go until the Domestic Arts and Science building for which plans have for years been laid shall have been provided. \$25,000 are needed for this building. The records of the girls show that their training has been practical, but they also make it clear that without this needed equipment the largest service cannot be rendered to the community by this school. In a rightly ordered building domestic branches could be taught from the lowest grades up. The experience of the great industrial schools of the South has shown the exceeding value of this systematic method of training girls for life. Inasmuch as the majority of graduates must be homebuilders, a \$10,000 senior cottage in which members of the graduating class shall be made familiar with housekeeping problems is another *sine qua non* which Miss Boshier has been preaching for years. Her influence in years to come may lie along the line of helping to secure these two necessities.

The addition of some \$50,000 to the endowment of Kawaiahao has distinguished the present administration and has reduced the sum total required to give its finances permanency to \$100,000. That secured and the school is assured a continuing future. It would be a source of joy if these financial needs could be supplied before Miss Boshier lays down her responsibilities on January 26. There would be a special fitness in such a tribute to her work, because her genius has found unusual expression in her conduct of school finances. These have been a revelation to the keen witted business men on the Board of Managers. In this department she has no superior in any commercial house in town.

The loss of such a woman to Kawaiahao

would be most serious if it were not that she is to remain in Honolulu in a position that will enable her to use perhaps even more widely her executive talent and thus may offer her the opportunity to serve this institution more largely than during her principalship.

THE UNEASY HEAD.

One man's failure is costing China deeply. "Uneasy lies the head that wears the crown." Yuan Shih Kai knew this because he said it publicly to the world. To be a "father of his county" a man must emulate George Washington and have no personal ambitions aside from his nation's welfare. Yuan knew this because he proclaimed through the newspapers of Christendom his ambition to be a Washington. Yuan knew further that that to be false to democracy by betraying republic into monarchy is the worst style of traitor. Yuan is the strong man of China, a statesman of real power. But the things which he knew to be right he has not been strong enough to do. His failure is one of character. And the best thing that can happen to the Far East is the passing of Yuan. If Dr. Goodnow advised him to replace republic by empire it is one more illustration of the fact that Plato was wrong in wanting government by philosophers. Common sense men with experience are safer guides than great scholars when it comes to directing the affairs of a commonwealth composed of ordinary men. Philosophers no doubt would make ideal leaders for a nation of philosophers. But the success of the American union has lain in her unerring wisdom in committing the government so far as she has done it to trustworthy men of the common type. Washington and Lincoln were pre-eminently such men. Their strength lay in their unselfish character, not in scholarship or genius. Neither of them was a learned man. Neither had had much technical schooling. Both made mistakes. Both loved the people and always put self second. Here Yuan has failed, and the sooner he and his family are put down and out the better it will be for the good of mankind. At this writing reports from China show that this self made Emperor—self made because the recent so-called ballot registered no one's will save that of Yuan and his henchmen—is troubled over the situation which his personal ambition or that of his family has caused. Province after province is rising in revolt. China seems likely to prove herself to be what she is, a democracy, not of the American kind, the time for that is not yet, and not desirable, but of the Chinese order. What this means only time will tell. What that country

needs at its head is a strong man whose power is matched by his complete self disinterestedness. World progress awaits the emergence of such a man.

ANTI-SALOON PROGRESS.

The Anti-Saloon League of Hawaii has issued a very attractive and important leaflet recording its achievements during 1915. This record makes it very clear that it was a fortunate day for the League when it chose Rev. John W. Wadman to be its superintendent. He has directed much of his energy toward the young and that is exactly where the great battle on the mainland was fought and won. The patient educational campaign of the W. C. T. U., carried on throughout the public schools of the nation under the protection of laws requiring the teaching of hygiene and of the deadly effects of alcohol, has been the one potent factor in gradually redeeming the American people from the curse of the rum traffic. Dr. Wadman's fruitful labors with the schools of Hawaii have been telling in this direction. Secondly only to this has been his able editorial work in the daily press. His articles have constituted the best editorial reading of the year. He has given facts of the greatest importance in a most readable and impressive style. Every article was a high explosive shell that blew great holes in the liquor defenses. The campaign of law enforcement has been active tho not so productive of large results. This is due to the lamentable condition of the Honolulu police force under its present thoroly incompetent management. There has been made some distinct advance in saloon closing, culminating in the abolition of the so-called "Volcano House" at Leilahu on Oahu. This saloon has troubled more consciences probably than any other uncomplicated liquor selling center in the Islands. Thank God that it is gone and with it all suggestion of complicity of Anti-Saloon men in that feature of the liquor business. The continuance of the bar in the University Club still includes in the ranks of liquor sellers such Christian leaders as the minister and others of the officers of Central Union Church, the general secretary of the Y. M. C. A. and not a few of the best anti-saloon fighters in the city. At this stage of the temperance game, when every scientific prop has been knocked from under the trade in alcoholic liquors, to have a club of educated men dispense the poison is a slur upon their loyalty to the cause of truth. It will be a disgrace if this club has not the courage and conviction to close out its bar before Congress compels it to stop engaging in the wretched business by passing a prohibition law. What will

the Governors and the club do about it? Give the members an opportunity to express their opinions? Finally the Anti-Saloon League is planning another grand march upon Congress. We believe it will be successful. With nineteen states in the prohibition column it ought not to be difficult to secure the most drastic federal law forbidding liquor selling and manufacturing in these islands. "The Day" is hastening on. God speed it.

PUNAHOU AND PREPAREDNESS.

Not a few friends of this honored missionary institution view with sincere regret the decision of its Board of Trustees to introduce military drill into the curriculum at this time in the history of the country and of civilization. It is always safe to go slow when there are evidences of excited mass action. Perhaps never before since the foundation of our government have the American people been so strangely stampeded as is the case today in connection with the movement for preparedness for war. If there is any place in the country where civic spirit in contradistinction to military spirit needs sedulous cultivation it is Hawaii. The reason therefore is that here the nation is concentrating large bodies of troops and our tiny island community is threatened with swamping by the wave of military influence. We must develop civic backbone here. Civil liberty must be sacredly guarded. Civic ideals must be kept in the view of every child or else we shall lose our true Americanism. For the fundamental tenet of the democracy of the United States is the dominance of civil power over military power. We are proud of the work of our army and navy in the past. In peace as well as in war they have rendered large service to the nation and to the world. Like all representatives of the government they deserve our respect and honor and shall have it. But their liberty as well as our own depends upon their subordination to the civil arm. Hence true patriots both in and out of the army and navy should be very jealous of hardly bought civic rights. The inside history of the last legislature warns us that we cannot be too much on our guard. In a critical center like Hawaii where the influence of the military is likely to be proportionately greater than in any mainland community because of the number of soldiers stationed here, it is poor policy for the school, whose constituency is made up of the sons and daughters of the more well to do and more highly educated families from which leaders are more naturally expected, to cultivate a military atmosphere. If teaching obedience be a bona fide reason for introducing military training

it is a weak argument. The home cannot relegate to the school this important function and hope to maintain a free government. It is the business of an educational institution like Punahou to make it clear to parents that the place in which their children must learn obedience is the home. Furthermore the sort of obedience that militarism fosters is not the sort that makes for civil liberty. The history of the world shows this clearly and Iwilei, the foulest blot upon this community's regard for law, maintained for the sake of the soldiers—for that is the plea advanced for the contemptuous flouting of law by the police in its upkeep—stamps "correct" upon this historic verdict. If Punahou needs assistance in imbuing its students with the true spirit of obedience, it could not do better than introduce the Scout movement into its educational scheme. Here we have an agency created by a military genius to obviate the unfortunate effects of militarism while preserving all the possible incidental benefits of soldierly training. The sort of obedience inculcated by scouting is not that of authority, but is the result of the enforced choice of the individual. The ideal of the movement is civic not military. It trains the young for the service of the state. It is pre-eminently fitted for the new era in human affairs. It affects the every day of life and prepares for all sorts of emergencies. One of its most important features is the emphasis it lays upon personality. Scout masters unlike military officers must have the qualities which attract the best in boys or else they will have no following and cease by natural process to be masters. This sort of personal influence is one of the finest things in life and the Scout movement in making it the corner stone of its work has shown rare educational insight. The fine altruism which the Scouts successfully cultivate has won the admiration of many of the foremost men in all the countries where it has gained a foothold. Its slogan, "Do the good turn" shows it to be in the vanguard of social progress, a part of the noblest sentiment of our time and in tune with the most advanced scientific spirit. That it is thoroly in accord with the Sermon on the Mount is nothing to its discredit notwithstanding the impossibility of fitting militarism into that famous charter of Christian liberty. The contention has been made that the Punahou decision anent military training has nothing to do with preparedness for war now sweeping the nation because it has been under consideration for months. This excuse fails on two counts. First the preparedness agitation dates from considerably more than a year, and second if there is no connection between the two,

why force military drill on the students during the very height of the excitement. Clearly to show that the two phenomena are not parts of the same social epidemic is the easiest thing possible. The innovation need only be postponed until the end of this special agitation for preparedness. Here is exactly where the real damage is being done especially from the viewpoint of the highest interests of humanity. It is America's duty to keep her head in this crisis of history and to lead the way to the new era. Instead of arming to the teeth, she should cut down her appropriations and do it with the clear announcement to the world that she is preparing for an age of universal peace. If that be done, when the European conflict is over and that continent—the only war loving center on earth—shall have been cured of its penchant for killing, our nation can with clear face throw all its influence into the scale on behalf of a bona fide peaceful organization of the world. As it is our preparedists are merely turning back the wheel of progress and placing one more obstacle to its rolling onward again. In a Christian institution founded as Punahou was by men who headed the movement in their day for a nobler civilization on earth to face the rear is a great disappointment. For in all counts the school has taken a decidedly backward step, entirely unnecessary and wofully non-missionary, if by missionary we define the vanguard spirit of present day Christianity.

SPLENDID RESULTS OF A WISE POLICY.

There has recently been prepared a statement of funds raised for property and improvements in the Japanese department of the Hawaiian Board for the last eight years or during the superintendency of Rev. Frank S. Scudder. The total sum contributed during the period has been \$67,281. A careful glance at the first and last columns show, how just the policy of distribution has been in covering the entire islands. The money has not been centered in one or two places but has gone very widely over the Territory. Of the sum total the Japanese have contributed a good proportion and that they are disposed progressively to do their part is evidenced by the fact that during the past four years they have given more than twice as much as in the preceding quadrennial. Donors must be especially gratified at the showing both that their gifts have been wisely and strategically placed and that they have been furnishing suitable equipment for the missionary work carried on in Hawaii for the Japanese. Some people express the opinion that it is a

mistake to erect religious buildings for the use of only one race. But this criticism, fair if the Hawaiian Board policy for Japanese were separative, is due to the fact that those who offer it do not know that into these buildings services in English are being introduced and pushed as fast as the conditions will allow. In this way the churches and other buildings are being made available for use by people of all races as fast as progress in general knowledge of the English language is achieved throughout the Territory. Thus a very comprehensive policy governs the work of the Japanese department. In fact a close observer of the work of the Board is sure to find that every effort is being made in each department to bring the races together upon the common ground of the language of the country. The increase of the use of English in Hawaiian, Japanese, Chinese and other churches the past few years is notable. In a comparatively short time great interracial companies of Christians meeting together and working together, bound into a unity by one language and one religion will characterize this entire group of islands.

WHY NOT IN HAWAII.

The trouble in the Boys Industrial School has turned the thoughts of a number of our fellow citizens to a serious national demand side by side with a source of supply in these Islands. The recent legislation for seamen is likely to issue a louder call than in years for Americans to man our nation's merchant marine. For several decades some of the states, notably Massachusetts, New York and Pennsylvania, have maintained excellent school ships where boys have been trained for the sea. Why cannot Hawaii fit a large number of her active youth for this occupation? Hawaiians make ideal sailors and ship's officers. Instead of cooping up so many at Waialeale would it not be sound policy and excellent economy to direct the energy of these boys in a channel of usefulness for which they are so well fitted? They belong mostly to the group of lads that does not care for schooling. Some active employment is the demand of their nature, and battling with the sea is just the sort of work to meet their need.

We are glad to pass on this suggestion recently brought to our attention that it may have the thoughtful consideration of the public.

GROW ROSES.

Why should not Honolulu be filled with rose bloom as once it was? A chorus of voices answers the question in unison "The

Japanese beetle". Yes, it is true this little beastie is a very determined and vicious foe. But he can be overcome in three ways, two of which are present methods and one futurist. The first thing to do to fight the beetle is to pick a quart of him, send it to Board of Agriculture on King Street and about two weeks later go and get the remains of the thousand and one bugs now dead and laden with the germs of a first class beetle disease. Next plant these centers of infection thickly in the plot of ground reserved for roses. Results will not come from this work until a spell of wet weather arrives. Then the fungus will grow in the soil, the beetles will catch the disease and die. It were well if this fungus were planted in every garden, then with a rainy season like the present one, the beetle nuisance would be considerably abated. The second procedure is to carry on a beetle search two or three nights a week, say about half past eight or nine. Use a lantern or electric staff light, pick the beetles off the rose bushes and kill them. This is a very efficacious method and will result in fine strong roses. Japanese yard men do this work well. It is a commentary upon the lack of enterprise among the boys here that after long search not a boy could be found by hook or crook willing to go out at night where beetles abound and catch a lot of them. Good pay was offered. In the mainland boys would have jumped at the chance and would be offering live beetles by the quart to any wanting to purchase them for inoculation and fungus planting. The third method of coping with the beetle will, it is hoped, be disclosed as soon as the scientist sent from here to bring the special insect foes of this creature returns with his find. We wish him every success, then hurrah for Honolulu roses. By ordering from the California Rose Company at Pomona, California, we have been supplied with a large variety of very fine plants. This company does business most honorably and has given perfect satisfaction so that it is a pleasure to recommend them. The Dingee & Conard Co. of West Grove, Pa., is also a good distributing center which we have found reliable. Both of these houses will send catalogs for the asking. Let us make Honolulu blossom with the rose.

—D. S.

♦ ♦ ♦

HALLELUJAH CHORUS.

We have received a copy of the Hallelujah Chorus rendered into Japanese by Rev. George M. Rowland, of Sapporo. He expresses the confidence that many choral societies and schools and even church choirs have acquired ability in musical culture to

undertake this chorus to the real edification of their congregations.

♦ ♦ ♦

Some Temperance Anecdotes

We are indebted to Mr. P. C. Jones for some amusing reminiscences of long ago which will be of interest to our readers.

Wanted an Anti-Saloon Horse.

Mr. Jones wanted to own a fine horse, and finding one to his liking, he took him into the open and tested him out. The horse proved to be just what he wanted, sound of body, and fleet of foot, gentle in disposition and in all points a thing of beauty to be desired forever. He bought him and drove him into town, when, to his dismay the horse made a mad dash for the first saloon along the road, and planted himself in front of it. At each succeeding gin-shop the performance was repeated; neither coaxing, threatening or vigorous applications of the lash could get the beautiful animal to pass a saloon without coming to a stand.

Several days later Mr. Jones met Dr. Judd at Kualoa, on the other side of the island, and proposed a horse trade. He argued that as Dr. Judd was living in "dry territory" he ought to take this horse and use him in the open country until he was cured of his intemperance habit. And so the horse trade was effected.

This event led the two gentlemen to converse on temperance topics and Dr. Judd told the following incident which took place in 1843, on the occasion of the visit of Admiral Thomas, the gracious commissioner who restored the flag to the Hawaiian king. The story is told by Mrs. Judd in her book "Sketches of Life in the Hawaiian Islands," under a paragraph entitled

My First Diplomatic Dinner.

Admiral Thomas had taken the lead in a round of diplomatic dinner parties, and it belonged to us to follow. There was a difficulty; we were pledged to the sovereign and subjects on the temperance question. Commissioner Brown, an earnest advocate of the temperance reform, persuaded us that the time had come when public opinion would sustain us in giving an entertainment without wine, and moreover it was a duty to do so. Moral courage was a noble virtue, and he was sure the admiral would approve, although of course he had never dined without wine in his life, and probably would be uncomfortable without it.

He was therefore consulted and expressed his approval. The invitations were explicit. It was a cold water entertain-

ment to which the guests were invited, and they were quite at liberty to accept or decline accordingly.

The corps at this time included the king and high chiefs of the land, the English admiral, the American commissioner, the consuls of Great Britain, France, United States, Peru, and Bremen,—fourteen in all.

Duty once decided, no pains or expense was to be spared in making the dinner the best the realm afforded. The services of Monsieur Gueval, a prodigy in the art culinary, were secured. The table linen was fine and spotless. The silver was borrowed from the ample stores of the governor. Handsome porcelain, glass-ware, and beautiful vases of flowers adorned the table. The guests arrived and were duly seated, according to the approved code of etiquette, the oldest in office taking the precedence. This was a matter of very delicate adjustment in our little court, for any fault or mistake was sure to give serious offense.

The soup was good—the fish, the finest and fattest from the royal ponds. The rice and curry were good enough for the Great Mogul. Roast beef, mutton, boned turkey, ham, duck, chickens, salads (hot and cold), lobster, game, omelets, patties, puddings, pies, almond pastry, fruit, nuts and raisins, crackers and cheese followed each other in due order, all faultless. But the waiters were slow. It seemed a life-time between courses. I tasked my brain for sprightly sayings. The admiral was cheerful, but it was plain he missed his wine. His secretary had cramps in his stomach; cold water always produced that effect upon him, and he could eat nothing after his soup. I had half a mind to go to the medicine chest and get a glass of wine for him, but there sat our sovereign and chiefs, and I would not set wine before them for a kingdom.

Three hours dragged their slow length along, and the cloth was removed for tea and coffee, but the admiral excused himself, as his hour for an evening walk had arrived. Others followed, in haste for antidotes against the cold water that was chilling them. A few remained and made themselves sufficiently merry and agreeable with drinks that "cheer, but not inebriate".

When all the guests had retired, I sat down to reflect, half mortified, half vexed. Can it be possible, I thought, that high-bred gentlemen, of intellect and education, are so dependent upon artificial stimulants, that they cannot relish a good dinner without them? Are the wit and the fine sayings at the social board of great men nothing but the sparkling effervescence of champaign, and are fine spirits the spirits of the distillery only?

We were happy to receive afterward the full approval of the admiral, who assured us that such a course was the only proper one, and would secure the happiest results, although he had at first regarded the principle of total abstinence as an *ultra* measure.

❖ ❖ ❖

Founder of Christian Endeavor Honored

The Territorial Christian Endeavor Rally for Dr. Francis E. Clark, held at Kawaiahao Church January 2nd, 1916, at 7:30 P. M. was one of the most notable events ever witnessed in the history of the C. E. Union of the Territory of Hawaii.

With the exception of four societies in Honolulu, notably Central Union, the C. E. societies throughout the Territory were represented.

Kawaiahao Church was packed to the doors and the responses to the roll-call were most interesting and impressive. The specially prepared musical selections which were rendered by the Young People's League, the Kamehameha School for Boys, the Kawaiahao double male quartet and the Kaumakapili chorus added greatly to the spirit and enthusiasm of the rally. The song service, led by Mr. Henry Kaeo, which preceded the opening of the program, created an ideal atmosphere. Everybody sang, and the old historic church was filled with real music of praise. The following was the program for the rally:

Song Service—Fifteen Minutes.

Doxology—Congregation.

Lord's Prayer.

Scripture—Rev. H. P. Judd.

Prayer—Rev. J. P. Erdman.

Special Music—Young People's League.

Notices: Conferences with all the C. E. Presidents and other C. E. workers, Monday, January 3, 1916, at 9 o'clock at Kawaiahao Church.

Special Music—Young People's League.

Offering.

Special Musical Selections—Kaumakapili Chorus and Kawaiahao Male Quartet.

Hymn—Congregation.

Address—Dr. Francis E. Clark.

Hymn—Congregation.

C. E. Benediction.

An impressive feature of the service was the rising of the entire congregation at the introduction of Dr. Clark by Rev. Akaiko Akana, and the salute of white handkerchiefs by the Endeavorers present.

The conference on the following day was inspirational throughout, Dr. Clark's address being followed by a spirited session

devoted to questions and answers relative to the growth of the C. E. work in this territory.

A. AKANA,

Pres. Terr. C. E.

❖ ❖ ❖

Re Armed Peace

Dr. Frederick Lynch, secretary of the Church Peace Union, founded by Andrew Carnegie, on February 10, 1914, announced in the daily press of December 17th that the union was unqualifiedly opposed to the present day demand for increased armaments for the United States, and that the trustees had decided that not only should an appeal be made to the people to withstand such a demand, but that Congress should be asked to discover how the \$250,000,000 now spent annually on our defenses, may be more effectively expended, if it is true that neither the Army or the Navy are efficient in spite of that enormous expenditure.

The stand of the Church Peace Union is outlined in a resolution calling upon men everywhere to renounce the policy of armed peace, which was passed at a recent meeting of the trustees held in New York City at the residence of the Rt. Rev. David H. Greer, Protestant Episcopal Bishop of New York. Bishop Greer is the President of the union. The resolution follows:

Whereas the world is passing through an awful crisis and men everywhere are sorely confused in their notions and bewildered in their judgments,

And whereas it is the duty of God-fearing men to increase in the world the stock of good will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible,

And whereas the United States because of its position and power and traditions is under bonds to do what it can toward the reshaping of the opinion of nations, and the moulding of a new and nobler world policy,

Therefore, Be it Resolved that we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deep spirit of racial sympathy and international good will, and of exalting in men's hearts the divine ideals of human brotherhood,

And be it Resolved, that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the en-

(Continued on page 10.)

"Siloama" Christmas

An account has just come from Rev. D. Kaai, concerning their Christmas at Kalaupapa. He says that their religious services for Christmas lasted two hours and more. Evidently they are not under the tyranny of the clock at Kalaupapa.

As to the Christmas celebration itself, he speaks of an audience of over two hundred. The candy boxes were ample, however, as we sent up two hundred and fifty, and by the way, the mixture was an unusually good one.

The pastor himself was delighted with his own present, and in this connection there was an episode not without its humor. We asked in an early letter what thing would be acceptable, and he spoke of the very cold weather up there these days and said he would like a "kueka." All of our people here in the office puzzled considerably over that word. Of course there was nothing to be found in the dictionary, and our Hawaiian friends puzzled with us. Finally, a young woman came up with a smile and said that it was a sweater. She was evidently right, and our pastor up there is warm this winter by the gift.

This year we had a fund amounting to \$87.50, and contrary to our usual custom we will give the following account of the funds, but before we do so, we would like to record the enthusiastic appreciation of the Siloama Church members for the good gifts, on the part of the friends of the Board, in the name of our faithful preacher there, Rev. D. Kaai. It will be noted also that we had a small share in the Christmas at the Kalihi Hospital.

T. R.

Received—

Mrs. Coleman	\$10.00
Mrs. J. P. Green.....	5.00
Miss Hopper	5.00
Mrs. J. P. Cooke.....	25.00
The Misses Forbes.....	6.00
Hui Manawalea o Kali-	
hikai	1.50
Miss K. M. Atherton.....	30.00
W. A. Bowen.....	5.00

Paid—

Oranges and apples, etc....	\$ 9.00
Oranges and apples, Kalihi	
Hospital	10.60
Sweater, Mr. Kaai.....	7.50
Tree ornaments	3.05
Dress goods, Kaais.....	15.00
Candy	37.50
Balance on hand.....	4.85

\$87.50 \$87.50

T. R.

Ideals Of The Y. W. C. A. And How Honolulu Is Meeting Them

By HELEN M. A. TAYLOR, of the National Board.

A four sided girl? What is she, where can we find her? A girl who has completely developed the four sides of her personality, one who through her physical side has mastered the life machine, that part of her which makes her a part of Creation, a girl who joyously and sanely reaches out with glad hands to the people about her because she has mastered the secret of social contact with her fellow beings, a girl who has discovered the right use of her intellect as the bridge by which she can connect herself with all the Universe about her?

Where is the girl whose physical, social and intellectual life is squared to the winds of God by the strength of the life more abundant?

This is the ideal girl into which the Young Women's Christian Association is striving to make the girls of the world. An impossible task do you say? Stupendous, yes! Impossible, no! No, because the Young Women's Christian Association is the handmaiden of the Christian Church throughout the world, and is working with the church in its aim "that they may have the more abundant life." Wherever one finds the Christian Church, whether in Europe, America, Asia, Australia, Africa or the islands of the sea, one finds the Young Women's Christian Association working with the pastors and missionaries, that the women of the nations may become an upward and onward force among their people.

The surface needs and talents of the girls of China are quite different from the surface needs of the girls of Italy and Argentina. But in human fundamentals, there is no East nor West, and the work of the Young Women's Christian Association, dealing as it does with basic facts, is much the same wherever one finds it. There are millinery classes in the Associations of the United States. Such classes would be useless in the Associations of India. Yet in India as in America there are many girls who want to make a year's wardrobe out of a month's salary. The Annual Camps in Scandanavia are often held in the winter, because the girls are so enthusiastic about skiing, while the camps in North America come in the summer when swimming invites. But wherever the girl, she has some special want, and the world-wide Association adapts itself to local needs.

In Honolulu the New Year begins most auspiciously for the Young Women's Christian Association. On January second the new building was dedicated, the exercises continuing throughout the week. These new headquarters are the fruitage of much seed-sowing throughout the past sixteen years. Board members, committee members and secretaries, have been working to meet the needs of the many kinds of girls in the city, of the Eastern girls and the Western girls, business girls and girls of leisure. The building has been so remodeled and redecored, adapting it to women's requirements that there is little old about it except the outside walls.

It was with joy that the friends of the Association gathered on Sunday to dedicate the building to Almighty God. Mrs. Frear gave the opening words of thanksgiving, Canon Ault read the hundred and third Psalm, and the Rev. David C. Peters led in prayer. The hymns were most heartily sung under the leadership of Mr. Phillip Hall, with Mrs. A. C. MacPherson at the piano. The address of dedication was given by Miss Helen M. A. Taylor of the National Board of the Young Women's Christian Association, and the prayer of dedication by Dr. Doremus Scudder. Mrs. Dillingham, the honorary president of the Board; led the responsive service of dedication. The Rev. L. L. Loofborrow pronounced the benediction.

The building now stands with its door open as a house of friendliness for the girls of Honolulu, where those who have needs and those who have talents may meet to share with each other.

OLD COPIES OF THE FRIEND WANTED.

We are asked to complete another file. This time it is for a gentleman who has just waked up to the fact that The Friend's record of Territorial events grows more valuable with the years. Inasmuch as the copies wanted are of comparatively recent date we think the task will not be difficult. The following numbers are wanted:

1903, May and June.

1904, April.

1906, March

1911, November.

If you have duplicate copies of these, or

if by chance you will sell single numbers you have on hand, please communicate with THE FRIEND, Box 489, Honolulu. A liberal cash offer is promised.

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FORWARD TO CHRIST.

"Follow Me", said Christ. In our impetuosity some of us, like Peter, rush ahead of Christ and come to grief, and the appropriate call for such is "Back to Christ."

But more of us are lagging behind or losing sight of our mission and need to raise the call "Forward to Christ." As Robert Bruce was dying, he charged his nearest friend to take his heart and bury it in the Holy Sepulcher at Jerusalem. While carrying the precious casket the hardy Scots were overwhelmed by the opposing hosts of Saracens and turned to flee when Douglass, taking out the heart of Bruce hurled it far out into the midst of the enemy, shouting, "There goes the heart of Robert Bruce, go after it," and those Scots following that heart of Bruce turned what seemed defeat into victory that day.

RULE "G"

Every employe of the railroads knows what Rule "G" of the American Railroad Association is. It is in force in every railroad of the country. Rufus Steel says that because two fingers of red liquor can turn a ten-million safety block-signal into a ten-million-dollar waste of money, Rule "G" was framed. The rule reads as follows: "The use of intoxicants by employes while on duty is prohibited. Their use, or the frequenting of places where they are sold, is sufficient cause for dismissal."

"Live your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not fritter it away in 'fair purpose, erring act, in constant will,' but must make your thought, your words, your acts all work to the same end, and that end not self but God. This is what we call character."

We are rejoicing in the completion of the parsonage for us at Lahaina, a project in which over \$2000 have been expended. We now have a beautiful place nearly all fitted out as the center for our work. One person who has lived here for many years has said that it is better adapted to the Lahaina climate than any other house she knows of in town. We are indeed thankful.—Willis B. Coale.

The Biggest Things

By ROLAND B. DODGE.

IT is good for Island people to get away to the Coast as often as possible. At least once in five years our local viewpoint should be changed. We need to see problems that are national and worldwide, rather than those merely of the County and Territory. Be it eternally to our credit, however, that the people of Hawaii have a greater world vision and a broader national viewpoint than the people of any similar number of square miles in America.

The Exposition.

The single biggest new thing I saw was, of course, the Panama Exposition. It was most attractive. The grouping of the buildings was excellent and in general the grounds laid out artistically. The illumination by night no one who has seen it can ever forget. The Hawaiian building, though small, was a unique feature of the Exposition. Visitors generally seemed to agree it was one of the most satisfactory exhibits of the entire Fair. From the Atlantic to the Pacific Coasts were to be heard the praises of the Hawaiian quintet. Their music was certainly most acceptable.

The exhibit of church and missionary work throughout the world by various denominations was interesting and significant of what Christianity is really accomplishing. The American Missionary Association, a portion of which dealt with the work in the Islands, had an excellent exhibit.

Going North by the Shasta route Mrs. Dodge and I were greatly impressed by the cities of Seattle and Portland, and also by the immense resources of the great Northwest. The day through the Canadian Rockies can never be forgotten. With clear skies every portion of the wonderful scenery could be thoroughly appreciated. The towering snow-capped cliffs, the rushing streams, the forests hugging the mountain sides, all make that wonderful country the Alps of America.

The National Council.

The New Haven meetings of the National Council made those days remarkable in the religious history of America. From half past eight in the morning until half past ten or eleven at night the sessions were thronged with delegates and hundreds of people from New Haven and surrounding cities. Never could business men during those sessions point a finger of scorn to the ministers and say with a sneer, "They're only preachers and have no business methods." The ministers were full of busi-

ness, and never were sessions more carefully planned nor more important work dealing with great problems accomplished than in that week in New Haven. Mere ecclesiasticism never once showed its head. The progress of the Kingdom of Righteousness was foremost in the minds of all. New Haven never heard more stirring addresses. The city, and in fact all New England, as well as the country as a whole, wherever the echoes of these messages reached, was electrified. Booker T. Washington, in the last speech of his life, delivered a masterpiece before four thousand eager listeners. John R. Mott held his audience spell-bound upon the topic of "War and Missions". Rev. Ernest A. Yarrow, brother of our Miss Florence Yarrow, came unexpectedly to New Haven and was allowed ten minutes on American Board day. His halting step and his stooping body with which he just escaped from the typhus fever, told an eloquent story of his unselfish work in Armenia. His words were most simple, but when he was through speaking his audience was in tears.

College Life of America.

The college life of America seemed to me to have much higher ambitions than ever before. The young men and women in our halls of learning seem to be striving for the highest possible attainment and are devoting themselves most sincerely to the unselfish service of mankind. This I felt everywhere to be the case.

Oberlin, my wife's alma mater, is still dominated by such men as President King and Professor Bosworth. The Sunday spent there was indeed a day in "heavenly places". The music by college men and women and the earnest sermons by the town pastors, together with the reverence shown by the multitude of students can never be forgotten by one who spends his first Sunday in Oberlin. The plans for enlarging the campus, together with new buildings, will make Oberlin one of the greatest colleges of our country.

Yale is still living up to its high traditions. The warmest hospitality was shown both by the University and the Divinity School to the Council delegates. Dean Brown is setting a high standard for Yale Divinity students. It was a keen pleasure to meet Messrs. Alexander and Okumura, both of whom were delegates to the Council.

Hartford Seminary asked me for a brief address at their newly inaugurated All

Saint's Day. The purpose of this occasion is to bring before the student body the work of Hartford Alumni in all parts of the world. I was asked to speak particularly upon the work of Mr. Bowditch, Mr. Akana and myself. Hartford is rapidly realizing its ideal in its new school, which will combine all three departments—the Seminary, the School of Missions, and the School of Pedagogy.

Smith and Holyoke have fine new buildings. This is true also of Amherst, which was visited on a superb October day when everything was glorious. Springfield Training School was never more prosperous than at present. The three year course of Clark College in Worcester is interesting the scholastic world. Worcester Technology is entering upon what seems to be a very bright future; while Massachusetts Institute of Technology in Boston has some of the finest new buildings of any higher institution in America.

The Ablest Address.

Boston was in the throes of a discussion on "Preparedness", or, as some prefer to call it, "Protection". The absurdity of some of the arguments I heard in public and saw in print were typical of the chronic state of mind of the Atlantic seaboard, which still calls Chicago, "Our Great Western City", forgetting the fact that Hutchinson, Kansas, is the central city of our United States and Chicago therefore is "East". The great Middle West is still same and desires only "necessary protection" for our country that has lived at peace all these years.

The ablest address I heard on that subject was by Dr. Cook, an Englishman who was a graduate of Oxford, and now taking post graduate work at Harvard. He had facts at his fingers' end. He emphasized particularly three things of which every nation should think in future international relations in the matter of war. First: All future wars must be won by the method of cutting off every line of communication rather than by mere force of arms. The civil war was won by blockading the South. Nations should in the future unite on a peace basis of policing the world and isolate any recalcitrant nation. Secondly: The present struggle is teaching Europe the democratic lesson that in the future no nation will go to war merely at the dictation of its leaders; its king or emperor. Thirdly: No citizen of any country can be truly loyal to that country unless he looks upon her in her international relations. Hence the patriotism of even Lincoln's day is no longer true American patriotism.

Growth In Righteousness.

The great impression received from the trip East was that everywhere people were more sincere in their religious life; that the things of God were really gripping the hearts of our nation as never before in our history. The same change, I learned, is coming over Europe, both in the trenches and in the homes of the people. I believe the next ten years in the world's history will witness a phenomenal growth in righteousness.



(Continued from page 7.)

ormous sum of \$250,000,000 on the army and navy, and if neither of these is now efficient we would ask that Congress discover how the money of the people may be more effectively expended.

Upon the hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the World's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and follow a better way.

The Church Peace Union is the second Carnegie Peace foundation, Mr. Carnegie having given its trustees \$2,000,000 on

February 10, 1914, the day of its establishment.

Its purpose is to promote the cause of international peace through the churches, Catholic, Protestant and Jewish, each of its twenty-nine trustees representing some one of the denominations. They are as follows:

President, David H. Greer, Protestant Episcopal Bishop of New York. His Eminence, James Cardinal Gibbons, of Baltimore. W. H. P. Faunce, President of Brown University, (Baptist). Bishop Luther B. Wilson, of the Methodist Episcopal Church. James J. Walsh, M. D. (Catholic). Francis Lynde Stetson, (Episcopalian). Robert E. Speer, (Presbyterian). Judge Henry Wade Rogers, (Methodist). Rev. Junius B. Remensnyder, (Lutheran). George A. Plympton, (Presbyterian). Jno. R. Mott, (Representing Student Volunteers and Y.M.C.A.). Dr. William Pierson Merrill, Minister of the Fifth Avenue Presbyterian Church. Edwin D. Mead, of Boston, (Unitarian). Dean Shailer Matthews, of Chicago University Divinity School, (Baptist). Borough President, Marcus M. Marks, (Jewish). Dr. C. S. Macfarland, secretary of the Federal Council of Churches. Dr. Frederick Lynch, representing the Peace Commission of the Federal Council of Churches. Rt. Rev. William Lawrence, P. E. Bishop of Massachusetts. Rev. Jenkin Lloyd Jones, of Chicago, (Unitarian). Dr. Charles E. Jeffer-

son, pastor Broadway Tabernacle, (Congregational). Prof. William I. Hull, of Swarthmore College, (Friends). Hamilton Holt (Congregationalist). Rabbi Emil G. Hirsch, (Jewish). Bishop E. R. Hendrix, (M. E. Church, South). Dr. Frank O. Hall, (Universalist). Archbishop J. J. Glennon, (Roman Catholic). Dr. Arthur Judson Brown, (Presbyterian). Dr. Peter Ainslie, of Baltimore (Disciples of Christ). Dr. Francis E. Clark, representing the Young People's Societies.



BROWN AND CURRY ECHOES.

On Kauai Rev. J. M. Lydgate, who participated heartily in the Brown and Curry meetings, has been making a tour of the Island giving graphic and enthusiastic account of them. On Sunday the 19th, he spoke at Lihue, Koloa and Eleele, and on the 26th at Waimea and Kapaa. Other points will be visited later. Where possible a special trained band of singers accompanied him, rendering the Brown and Curry songs, with happy effect. Everywhere these evangelistic echoes have met with a most appreciative response.

At Eleele, owing to an accident on the power line, the electric lights were off, but not to be beaten, half a dozen candles were requisitioned from a nearby store, the singers gathered round the organ and the meeting went on in a "dim religious light" that suggested old pioneer days.

Mr. and Mrs. Robert
Burdette Whitaker



SENT FORTH, and supported by the Congregational Plymouth Church of Oakland, California, as Missionaries of the American Board to China, these young people received their commission in that church on November 21st. It is expected that they will sail from Honolulu January 14th, and finally be located at Shaowu of the Fuchow Mission. Shaowu is 250 miles inland from Fuchow, and is reached by small river house-boats, which are towed up stream by men walking on the bank of the river, it being a journey of two weeks.

Before they reach Shaowu they will probably spend a year in studying the Mandarin language at the language school in Nankin. The Mandarin language is spoken by the Northern half of China, and is the official language of the whole country.

There is the possibility that the revolution which now threatens China may become so violent as to make it wise for them to delay a while in Japan. In such case, they could enter upon the study of the language with the aid of Chinese students to be found in numbers in Tokyo.

Mr. Whitaker for two years ministered to the English speaking church at Ewa on this island, and for the year just closed has been pastor of the Congregational Church in Paradise, California. Mrs. Whitaker is the daughter of Rev. Dr. John T. Gulick, who for many years was a missionary of the American Board in China and Japan. Their two children, under two years of age, will lend spice and life to their mission and be a source of great interest wherever they abide.

May divine guidance be granted to these gospel messengers to China.

O. H. G.

Shipmates---or the Boomerang

By Henry Allen.

IN MAKING MY ROUNDS along the water-front and looking at the various vessels in port, I ran up against an old "shell" who seemed to be inspecting the rigging and spars of a ship. Shaking his head, for he seemed in deep thought, he turned to leave. We thus met face to face, or "end on." Something about that bronzed face seemed to be familiar, and I was convinced that I could not be mistaken; that he was an old shipmate of mine. "Sister Hook Sam" we called him, and I had not seen him for many years. In coming towards me his swivel eye met mine, and I could see by his port lamp, though burning dimmer, that he knew me.

"Why, by all the gods of the seas!" I exclaimed extending my hand. "Isn't this 'Sister Hook Sam'?"

"Yes, 'Goose Wing', this is what is left of me. What an unexpected surprise to meet you. Give me a shake of your starboard main top gallant lift. How or where did you blow in from, or what dug-out brought you here? Glad to meet you."

"Oh, I have been anchored here for about eight years, and I have often thought that you dropped your mud-hook at Snug Harbor."

"No, Goose Wing, that will never happen to this old barnacle. There are three places that I want to steer clear of. They are jails, hospitals and "homes." (Philanthropists take notice.)

"Say, let's change the course. As you came up I was looking at that ship's rat lines and I could see that you could reeve a top mast studding sail boom through the eye of them. But what is the difference, they answer the same purpose as when you and I took so much pains about it. Those days that you and I were together amounted to this: we did a ton of labor for an ounce of result. But progression still goes onward; if it did not Mother Earth would stop and only take sixty days to fall in the sun. Evolution works slow. Even the seaman at last is going to get justice. And let me tell you those owners who do not go down to the sea in ships will not starve. From time immemorial sailors have gotten the dirty end of the rope and fine care was taken that they remained the under dog. But our sailors today are abreast of the times, keeping their machinery oiled. You remember, don't you, what our captain told that English skipper of the ship 'Four

Winds", when we run that ocean race from 'Frisco to England for \$35,000. We didn't sight the 'Four Winds' for ten days after we left, but one fine morning she appeared on the horizon, and before noon we was abreast of her. Our old man got out his megaphone and sailed her. 'Ship ahoy!' 'What ship is that?'

"The answer came back, 'Four Winds of Liverpool'."

"What's the captain's name?"

"Angel McNabb."

"Take our Hawser, we'll give you a tow. The Lord forgot to oil the hinges of your wings before you left. Go back! Go back!" shouted the old man.

"Likely that old Englishman didn't roast us some." "Say, Sister Hook, do you know I was in 'Four Winds' when she was lost? Sure thing, we lost her on Heligoland bound from Iquique with nitre to Hamburg."

"Go ahead, Goose Wing, spin the yarn, but first let's have a drink."

"No! I have been driving nails in Old King Alcohol's coffin for six years, but he dies hard. Let me tell you this: If he don't die soon I'll use railroad spikes instead of nails for he has got to go."

"You don't say so, but where do I come in for a drink? You don't mean to say this town is going prohibition when the church members own the chief stock in the brewery and saloons?"

"This is like you, still a diamond in the rough."

"Say, Goose Wing, you spoke about Toe Nail Joe. I would like to see him. He did me a scurvy trick once. Come, let's smoke and I'll tell you the tale. Now this is no yarn, and I don't want you to wag your jaw tackle until I am finished, so here she goes:

"I shipped on board the ship 'Prickley Heat' and who do you think was stewardess? Our old friend 'Carpet Slipper Susie'. You remember her? Also "Cork Fender Lizzie" who was cook—she hailed as 'cookess.' The Old Man's name was Captain Ephriham Scratch from Boston, and what a cargo we had—'post holes' and millions of them. Flying light and bound around the horn, or 'Cape Stiff' as 'Typhoon Paddy' used to call it. 'Bucko Rash' was chief mate, and with Heat, Rash, Scratch and Hurrican Pete, we enjoyed the voyage very much until we got down to the Rolling Forties. Then the scenery started to change.

"Vast heaving, you say Cork Fender Liz was 'cookess',—what do you mean by that?"

"Oh, that is some highfalutin name they give those new cooks from the cemetery where they learn to spoil good grub. You see 'Carpet Slipper Susie' is a graduate from this school and of course her side kicker is only a 'cookess', and she is the one that knocks the laub scouch, dandy funck and dog's body around before it comes to us. Believe me, she's some 'higher up' as far as imagination goes. What do you know about this, last Christmas she sent forward a big piece of salt junk for our dinner, and what do you suppose? It was decorated with a wish bone with a small feather stuck in it. Of course all hands was flabbergasted, and there and then started a Portuguese parliament. It wound up by 'Gaff Topsail Tom' leading us all aft and before that amphitrite who was dressed in lazarettes, or trouserettes."

"Aw, now, Sister Hook, you mean pantallettes."

"Well, perhaps I do. But to continue with the story: 'Gaff Topsail Tom' being spokesman, and a bit of a sea lawyer, also 'scuttle butt navigator', let loose his under jaw tackle, and asked the cookess what this meant, showing her the salt junk decorated to look like a 'colonial goose,' (Australian leg of mutton). So up spoke Susie and says:

"Now, look here, 'Gaff Topsail Tom', you know better than this. Why do you bother me about such a thing? You must go to the proper authorities. I've got no time to tend to sailor's troubles for I'm busy frosting a 'rope yarn stew' for the cabin desert."

"So getting no justice here, we rounded up the stewardess, and producing the salt junk, wishbone and feather, asked her if this was for our Christmas dinner. Well, Goose Wing, you know from experience in our army and navy that they teach you that 'Attitude is the Art of Gunnery.'"

"So this beautiful Amphitrite struck an attitude that would put one of Raymond Teal's 'sweet ducklings' to shame trying to do a sailor's hornpipe. She cast her weather eye at our mutinous crew, and pointing to the 'colonial goose' exclaimed, 'Dear me, you fellows give me a list to starboard, and make my timbers creak to hear you. Today is Christmas, haint it? Just so, what do you want—you got a turkey feather and a wishbone. I know your imagination is strong,' and, tilting her jib-boom in the air, 'you smell strong and look wickedly pious today. So you may go forward and just imagine that it's turkey.' Say, you sailor,

stop screwing your binoculars into that mess kid!"

"Well, I'm looking to see what we've got," says the sailor.

"Eh! what you think you got, Darwin's Missing Link? Likely you have. All sailors spring from some such source. Looks to me it might be an orang-outang."

"Say, 'Toe Nail', get your ham bone and measure the angular distance of that cook's list to starboard."

"You remember 'Toe Nail', Goose Wing? Say, wasn't he some sailor? He could put a ring tail monkey in the shade when it come to hanging on. Do you remember when we was going into flying-fish weather and old 'Toe Nail' was on the forecastle head barefooted, one foot on the anchor fluke, while he tried to cut his nails with a cold chisel and hammer? When we asked him about it he said his nails harbored too much fertilizer, and he wanted to go outward bound flying light."

"Everything went all right and everything was fine until we sighted land, and 'Old Scratch' made it out to be the entrance to the Straights of Le Maire. He had never been through there, but it was fine weather and he thought he would take a chance, as by going through Le Maire and Beagle Channel we would cut off ninety miles in rounding the horn. I was setting up a sail at the time, when the gantling block strop carried away, come down by the run and hit me back of the head just where the phrenologists say the bump of philoprogenitiveness lies."

"Say, Wing, what do you think of that? Gee, what a word! Puts me in mind of a sea serpent. Wonder what it means anyway? Next time it comes along I'll put a sheep shank in it and shorten it up."

"Well, it knocked me out all right. That name alone would knock any sailor out. So they picked me up and brought me in the forward cabin dead as a door nail. The old man examined me, then gave orders to 'Toe Nail Joe' and 'Slum Gullion Pete' to get their sewing palms and needles and sew me up. And to celebrate the event, or to steady their nerve, he produced a bottle of whisky. As you know, 'Toe Nail' was in a seventh heaven while the whisky was around. Of course they made the job last longer as my spirit had flown, so they thought. The other brand of spirits put them in a happy frame of mind."

"When I came to—now see here, Goose Wing, don't get excited. While the squall is passing, mind your weather helm. Yes, I came to, that is, consciousness returned, but I was rigid and in a trance. I could hear and feel them, but I had no power to

open my eyes or speak. You can imagine how I suffered, knowing I was to be buried alive. Anyhow they kept at me, sewing up my winding sheet, and to make the shroud tighter around me, they had to roll me over on my 'beam ends'. In doing so my hand rolled on Toe Nail's knife, and as they rolled me back it seems the knife got locked in the folds of my clothes. They were about finished, but had left unsewn a small slit in which to put old iron or chain. This was to anchor me in my watery grave. All was ready to send my body to the deep when Toe Nail missed his knife, and you should have heard him roar and rave, allowing it was razor steel, and he the only sailor on the deep that had one. He'd sooner see a dozen 'Sister Hooks' lost than his knife."

"Now, you know if I was real dead I would have arisen as I heard his abuse about me, but being in a trance I had to take what was coming. The captain gave the order and they carried me on the poop, and I can hear them now saying, 'Until the sea gives up its dead.'"

"Then they let me slide from off the hatch into the ice cold water in Beagle Channel. I slipped into the deep, down, down, down until I touched bottom. Then something happened; ice cold water came through my canvas coffin and on my face. Then I returned to life. 'Goose Wing', you never experienced this, but your brain becomes afire with wireless telepathy. The message I caught was 'The Knife', and remembered Toe Nail Joe's lost knife my hand clasped it and rip, rip, rip, I was free and rising to the surface. In less time than it takes to tell you I was again on the bosom of the deep. On opening my eyes I could see a mission settlement not far away. I later found this was called 'Ushuwia.'"

"I arrived on shore exhausted, but after a while was able to reach the settlement. They gave me nourishment, and two hours afterward put me aboard of a South Pacific boat bound for South Hampton, England. From there I was sent to Boston, and six months after the ship that had buried me arrived, and such a fright as I gave them! They never got over it, I can tell you. When I put in for my pay the Old Man had me put in the official log 'Absent without leave. Loss of pay—two days for one'. This is how the log read. Now wouldn't that make a sick whale throw up his ambergris?"

"Look here, 'Goose Wing', is there a tower of silence here, because I was reading in the papers about some vultures on the waterfront. You know what I mean. You know how they bury their dead in

Bombay and how the vultures wait for a corpse to screw their beaks into. Gives me the shakes to think some vultures might be peeping at me when I shuffle off again. Sharks was bad enough last time, but God spare me from this prey. Do you know I've already made arrangements for a crematory? I'm not going to take a chance."

"By the way, 'Goose Wing', what do you think they call me now? You could not guess. It's 'The Boomerang.'"

Now, dear reader, in closing I want to tell you that most of you have seen this man, for he is a familiar figure to you all. There he stands, the heart yarn of a Coir Hawser, every hair in his head a rope yarn, and every tooth a marling spike, and you will always hear him singing his favorite song:

The wind blew from the West, 'Nor West
All through her pitch pine spars,
'Paul Jones' walked on the quarter decks
Beneath the Stars and Bars.

This is the sailor we called "Sister Hooks Sam" or "The Boomerang."

—H. A.

♦ ♦ ♦

INSPIRATION.

I heard you laugh
Out in the crowded way,
And lo, a weary woman stopped to smile,
A newsboy sold a dozen papers, while
A straying sunbeam touched your cheek in
play;

I heard you laugh.

*

I heard you laugh.
'Twas in a darkened room
Where pain had made the hours seem drear
and long,
And lo, the sick-room echoed a song—
A breath of spring that lightened all the
gloom;

I heard you laugh.

♦ ♦ ♦

A Sunday School teacher, after conducting a lesson on the story of "Jacob's Ladder," concluded by saying, "Now is there any little boy or girl who would like to ask a question about the lesson?" Little Susie looked puzzled for a moment, and then raised her hand. "A question, Susie?" asked the teacher. "I would like to know," said Susie, "if the angels have wings, why did they have to climb up the ladder?" The teacher thought for some moments, and then, looking about the class, asked, "Is there any little boy who would like to answer Susie's question?"—*Argonaut*.

♦ ♦ ♦

THE CHRISTMAS DEW.

My! it's lucky we've got an ocean to put it in.—*Mr. Whitcombe*.

Field Notes

By REV. H. P. JUDD,

Acting Secretary Hawaiian Board.

Because of illness, Mr. Elijah MacKenzie, superintendent of the Beretania Settlement, felt obliged to resign his position and to leave the islands in search of health. He departed on the steamer "Great Northern California, near Los Angeles. At the meeting of the Board on December 10 it was voted to accept Mr. MacKenzie's resignation regretfully. The following letter which had been prepared by the Acting Secretary was read and it was voted to send it to Mr. MacKenzie.

"Honolulu, December 10, 1915.

"My dear Mr. MacKenzie:

"It is with a feeling of regret that the members of the Board of the Hawaiian Evangelical Association view your resignation as one of our workers, and your departure from the Islands because of ill health.

"You have labored patiently and faithfully in this portion of the Master's Vineyard during the last fourteen years. The institution and development of the work of the Beretania Settlement, out of which the Second Chinese Congregational Church has recently been organized, attests to your zealous and sincere Christian spirit, and to your desire to extend the Kingdom of Christ in a needy part of the city of Honolulu.

"Not only in this enterprise, but in other ways you have endeared yourself to the Christians of this community associated with you, and we but voice the thought of many followers of Christ in Hawaii when we tell you that we are sorry you felt compelled to give up your splendid work here and that we shall miss you in your usual places of activity.

"At the monthly meeting of the Board on Friday, December 10, 1915, it was voted to send you this expression of appreciation and good will, with the prayer that our Heavenly Father may bless you richly, giving you health and strength and guiding you in all your service of love for many years to come.

"With the best wishes of the members of the Board, we remain,

"Very cordially yours,

(Signed) "Henry P. Judd,

"Acting Secretary.

(Signed) "Norman C. Schenck,

"Supt. Chinese Department."

Mrs. MacKenzie is at present in charge of the work and will continue in her duties until a successor is chosen and begins work at the Second Chinese Church. In the going away of Mr. MacKenzie, the Board has lost one of its most loyal and devoted workers, whose departure from Honolulu is generally regretted by the Chinese Christians as well as by all others who knew him.

Hawaiian Board Day at Central Union.

In keeping with the custom of recent years which set aside a Sunday in December for the presentation of the needs and claims of the Board, the morning service in Central Union Church on Sunday, December 19 was held under the auspices of the Board. Parts in the service were taken by Revs. D. Scudder and A. A. Ebersole the ministers of the church, and by Rev. H. P. Judd, acting secretary of the Board. Mr. F. J. Lowrey, president of the Board, introduced the three speakers, and also gave a brief address, touching especially upon the status of the new Board building fund and showing that this was a work apart from and in addition to the regular annual budget of the Board.

The first speaker, Rev. Frank S. Scudder, superintendent of the Japanese department, gave an address on "New Phases in the Japanese Work", showing how the widespread use of the English language among the young Japanese born in Hawaii is furnishing a new outlet for work and presenting a new problem that must be faced in a sensible way. Mr. Scudder showed how there is a need for separate church buildings for the use of the Japanese congregations.

Mr. Thomas F. Anderson, the Board's worker among the Spanish, Porto Ricans and Filipinos in the districts of Puna and Hilo on Hawaii, spoke earnestly concerning the new work he is undertaking in his large field of labor. He told most graphically how he is able to get the Filipinos to attend the services in the Pahoa Mission, and how the Mission was started. He also told of his work among the Spanish and Porto Ricans at Pepeekeo and Hakalau and of how the seed now being sown is already bringing forth results. He made a plea for greater support and for new workers in his territory.

Rev. Norman C. Schenck, superintendent of the Chinese department spoke of recent developments in the Chinese work. He brought forth the interesting fact that the problem is becoming more and more a city problem, as the tendency among the Chinese is to leave the country districts and go to the city. To meet this movement, the forces in the city must be strengthened. He spoke

of the work in the country districts of Oahu and the colporteur work on Kauai, and also the developments in the Fort Street and Second churches which need the financial and moral support of all the Christians of Honolulu.

The annual offering from the church was taken on Sunday, December 26, "Christmas Sunday", at which time pledges for the support of the Board's work were also received. *Visitors in Honolulu.*

♦ ♦ ♦

Among the visitors in Honolulu during the month of December have been Rev. John M. Lydgate, agent of the Board for Kauai, who came to attend the Brown-Curry revival meetings; Rev. and Mrs. Ellis E. Pleasant, en route to their new field of labor at Kahului, Maui; Rev. T. F. Anderson of Hilo, who came for the Brown-Curry meetings and to speak at the Hawaiian Board Day service; and Rev. and Mrs. R. B. Dodge of Wailuku, Maui, returning from a three months furlough spent mostly in New England.



HAWAIIAN CHURCH REDEDICATED.

West Maui Hawaiian churches gathered at Honokawai, near Kaanapali, on December 12 for the celebration of the recent improvements in the local church building, which was built in 1890, but never fully completed as originally intended. Now it stands forth proudly with new wood ceiling on the walls, fresh coats of paint throughout, and comfortable orchestra seats.

The first part of the celebration began at about half past nine o'clock and consisted of competitive singing and recitation of Scripture on the part of the attending Sunday Schools and Christian Endeavor Societies. Some of the songs were difficult, but everything was creditably done. The music was in places superb. Special interest was taken in the singing of the song "The Blessed Redeemer", the official song of the

International Christian Endeavor Convention in Chicago last summer.

The celebration indoors closed with a service that partook of the nature of a dedication, for investigation had shown that, owing to delays at the time of the early building, the structure had never been properly dedicated. The sermon was preached by Rev. S. Kapu of Lahainaluna, who spoke of the lessons to be drawn from the vision of Jacob at Bethel. The early story of the present building was related by Hon. H. K. Hihio. The baptism of several infants was conducted by Rev. D. W. K. White, and the Lord's Supper was celebrated, with Rev. S. P. Kaaia and Rev. E. S. Timoteo in charge. Other ministers who took part in the service were Rev. L. B. Kaumeheiwa of Wailuku and Rev. W. B. Coale of Lahaina.

The number who attended was estimated to be between two and three hundred. Delegations were present from Lahaina, Honokawai, Honolulu, Honokahua, Honokahau. An auto truck was furnished by the Honolulu Ranch for the transportation of those who came from the north coast. The large crowd from Lahaina traveled "de luxe" on a special train, the use of which was donated by the Pioneer Mill Company.

Back of the whole celebration of the day lay the quiet efforts of Rev. D. W. K. White who during the past year has been winning the support of local and more distant friends to the work of remodeling. The complete financial success of the undertaking would not have been so readily possible, had it not been for the large giving of service by Mr. William Saffery in the actual building operations.

WILLIS B. COALE.

Hawaiian Board Missionary, Lahaina, Maui.

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Central Union News

THE BROWN-CURRY MEETINGS.

"Two men who will stir Honolulu" was the way Evangelists John E. Brown and C. P. Curry were heralded through newspaper advertisements, on window cards and bulletin boards for several weeks prior to their coming. And now that they have come and gone it will be generally agreed, I think, that they came nearer accomplishing that much desired end than any one has ever done it, at least in recent years. While, to be sure, a great many people were not even stirred enough to attend any of the meetings, still so many did attend and became so deeply interested that for once religion became quite the general topic of conversation among a large part of the English speaking people of Honolulu. At least this much can be said,—they did, what many even of our church people thought could not be done, they filled Central Union Church to its capacity practically every night for two solid weeks, and at least half of those who attended were not regular church goers either.

* Both Mr. Brown and Mr. Curry have the happy faculty of at once getting on good terms with their audience. Although they had to come almost direct from the steamer to their first meeting, after an unusually rough voyage, and both of them suffered from colds, they succeeded in that first meeting in winning a very favorable opinion from the large audience present to greet them. "They are all right", "I think I am going to like them", "I believe they will do a lot of good"—these and other similar expressions of approval were heard on every hand after Mr. Brown dismissed the meet-

ing that evening. And day after day, as they proceeded with the meetings, enthusiasm for them and interest in the messages they brought, not only became more intense, but spread more and more widely through the city as people outside the immediate church circles began to attend.

The first meeting was held on Tuesday evening, November 30th, and every day after that until Tuesday, December 14th, they held two services, one at 10 o'clock in the morning and the other at 7:30 in the evening. Those who were able to attend the morning service, and we were all happily surprised at the splendid attendance at this service from the very first day, felt that in some respects they were the best part of the Campaign. Especially helpful and illuminating were the series of addresses given by Mr. Brown on "The Person and Work of the Holy Spirit". A number of people have said that of all the sermons delivered by Mr. Brown, during the two weeks, these morning sermons or talks, as he called them, made the largest contribution to their spiritual life. The request has come from many to secure these addresses in printed form and the committee has written to Mr. Brown to see whether they can not be secured for local distribution.

For the first week, that is up until the Sunday evening service, Mr. Brown addressed his sermons mainly to Christian people and those who are already members of the church. Seldom if ever have we heard the claims of Christ and the responsibilities of discipleship so forcibly and yet so fairly presented. It was a time of heart searching with all of us and how the pastors at least were wishing that the entire church membership could have been present and heard his appeals for a more thoroughgoing consecration. No call was made for decisions until at the Sunday evening service. All who were present at that service, and the house was crowded to the doors, with many unable to get inside at all, will never forget the impressiveness of that first after-service. Only a few times in one's lifetime is he privileged to witness such a scene or experience such an overwhelming sense of the Spirit's presence. When the call came for those who want to rededicate their lives anew to Christ or who want for the first time to confess Him to come forward, several hundred young and old crowded up to shake Mr. Brown's hand and afterward knelt with him while he made one of those wonderful, yet sweet and simple, prayers that he knows so well how to offer up to God. Men and women were shaken and some sobbed aloud because of the conviction they felt of their

A PERSONAL LETTER from Rev. George E. Lake, the Board's agent at Hana, Maui, tells of an out-of-door Christmas tree in which the entire community shared. Although not intended for publication, we take the liberty of quoting from the letter:

"We had a most enjoyable Christmas. Christmas Eve on the lawn in front of the Church and parsonage, we had a town tree or community tree. I got help in setting the tree and putting on such decorations as we had or could adapt. I got some paper lanterns and illuminated the tree and grounds. We had some singing about the church door and gave the children a little treat for which Mrs. Lake made some little cakes. There was a goodly company of children and grown people gathered in the yard. We have been told that it was a great success.

Sunday morning we had our tree for the Sunday School. It was a wild morning and but few came out. We had our presents for the children and they seemed to appreciate them.

We are happy. The work prospers. God is adding His blessing. The seed of the Word of our God is being sown. The harvest will come in God's good time."

shortcomings and of their, as yet unfor-given, sins. The Holy Spirit was present in mighty convincing power. A genuine revival had begun, of that we were all con-vinced, and no one any longer doubted that a great blessing was to come to many lives and upon all the churches participating in the meetings.

As was to be expected, the great ma-jority of those who for the first time came forward to confess their faith in Christ and to declare their purpose to follow Him, were young people. When asked about this Mr. Brown said, "It is always so in our meetings, and I pray God it may never be different. If we had to work as hard to win the young people as we do to win men and women who have become more or less set in their thoughts and habits of life, it would be very discouraging work." As the second week of the meetings drew to a close sure enough the older ones who had been attend-ing the meetings began to respond and then we all regretted that the Evangelists could not stay longer. Undoubtedly if they could have continued the meetings two weeks longer, hundreds of men and women, who were just beginning to be gripped by the compelling preaching of Mr. Brown and irresistibly drawn toward Christ by the equally effective singing of Mr. Curry, would have been won to the Christian life and would have been led to make public confession of their new faith. In fact, so far as we have learned, this is the only dis-appointment that any one felt in the meet-ings, that not more of the older people in Honolulu who now stand outside the church were reached by the meetings. And this, as we have said was felt more as a regret that the meetings could not continue longer. All that was needed was more time and many many more would have yielded their lives to Christ.

(Continued on page 16.)

♦ ♦ ♦

New Years' Reception

The reception given at the Y. M. C. A. by the President of the Association, Mr. Frank C. Atherton, on New Year's night was one of the happiest things that has taken place in Honolulu for some time. About a thousand people visited the build-ing during the evening and a program was presented which was broad enough in its variety to please all present.

After the guests had shaken hands with President and Mrs. Atherton and General Secretary and Mrs. Super, who were on the reception committee, the program for the evening began.

The music was excellent. Mr. J. G. Boisse gave a flute solo, and was followed by Mr. Jack Bernstein, who is known as

the champion bone wrattler in the islands. Then the Kamehameha faculty quartet sang several selections and Mr. Robert Hean gave a solo. The musical program came to an end when Mr. Leo von Gersdorff played several piano solos.

Part of the audience enjoyed themselves in the bowling alleys, while others went over the building to see the various fea-tures of the Association work. But a larger group gathered at the gymnasium to see a basketball game between the Service team, made up of the best army team on the isl-ands, and the All Star team, which con-sists of the best basketball players in the city. The game was a fast one and enjoyed by all.

A gymnasium exhibition in the lower gymnasium was given to show the kind of work the Association is doing in building men up physically by systematic plan.

A diving and swimming exhibition in the new tank which many of those present had

not yet seen, was another interesting feat-ure. Tait, Thurston and Fuller put on a half hour program of diving that was ap-preciated from start to finish.

As a New Year's social event, and one in which the manifold features of Associa-tion work were exploited, the affair was a distinct success

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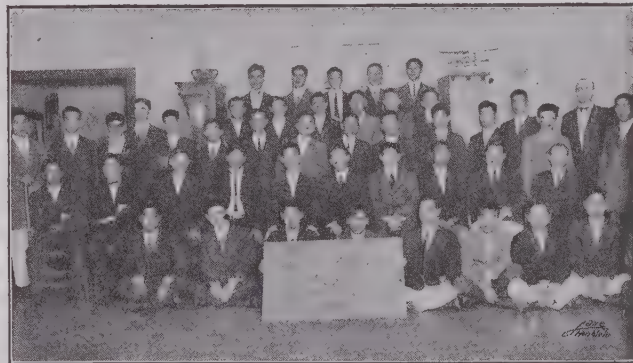
The Japanese Y. M. C. A. is in need of some good Victor records. There may be a number of families who have records that they have used until they have tired of them and would like to pass them on to some institution. The Japanese young men are growing in their appreciation of the best American music and such a gift would be very welcome.

♦ ♦ ♦

THE CORDUROY ROAD.

A ride on Beretania streets reminds me of "Swedish Movements."—Mrs. T. R.

Y. M. C. A. Notes



ORIENTAL ASSOCIATIONS: The progress being made by the Oriental Asso-ciations shows the wisdom of the Board's decision to have one of the secretaries give full time to directing and assisting this work. It is evident that the next great advance in our work for young men will be in this direction.

JAPANESE: A campaign for 100 new members has just been completed and sev-eral more than the goal were secured. This is the first real membership campaign that has been carried on by the members of the Japanese Branch and it has done much to develop an Association spirit among all of the members. Plans are under way for getting these new members to participate in the activities. That the limited equip-ment is being used to its fullest capacity is evidenced by the fact that on Monday and

Tuesday eight night school classes are meeting, Wednesday all of the night school students meet in a spelling class followed by a religious talk, and in the other room the Citizenship Club under the direction of Mr. Steel holds its meetings, on Friday evening the newly organized troop of Boy Scouts holds its meetings followed by a Literary Society of young men who desire to become proficient in giving talks in English. Saturday is social evening and Tuesday is reserved for special meetings of which there are many.

The One Hundred Club which is the organization of the young men attending the Sunday afternoon religious meetings is growing very rapidly. Already fifty-two young men have joined and are attend-ing the meetings. Dr. Kawaguchi who has charge of this work is giving some

strong religious messages to these young men, many of whom are not Christians.

CHINESE.

For many months several of the members of the Chinese Association have been seeking to get it reorganized and to get the young men to take an active interest in its work. Recently a meeting of thirty of the leading young men was held at Mr. Ai's and they all agreed to join together in helping to make this Association an effective agency in the community. Twenty-nine young men applied for membership and these together with the more active of the older members are being organized into committees to carry on the work. It is hoped to get this work in shape so that they can secure a young college man as secretary beginning in the fall. The need for some such work and worker is keenly felt by many of the men of the Chinese community.

KOREAN.

Our Korean branch has not been very active since Mr. Choi was forced to return to Korea on account of his health. We have just secured a man to take up the work as secretary and he is rapidly getting the work reorganized. While the number of Korean people is not large Dr. Rhee and other leaders feel that the Association can be used in reaching many non-Christians and in uplifting the educational and social standards of the Christian people.



Anti-Saloon League

"With God's help we will see this through." Nothing inspires one's faith in the ultimate victory of the cause of Prohibition quite so much as to see groups of children here and there in the public schools of the Territory, lifting up, their little hands high above their heads, palms outward, with bright, flashing eyes of an intelligent enthusiasm, repeating together in splendid unison, the above slogan of the Lincoln-Lee-Legion Army of young campaigners, emphasizing the final word "through", with a clinched fist striking from the shoulder upward, as though they all meant it to be a solar-plexus blow aimed between the eyes of old King Alcohol.

Upwards of 5000 boys and girls of Hawaii nei, having voluntarily and gladly signed the total abstinence pledge and wearing the little button with its cross in red upon a background of white, encircled in blue, and bearing the letters engraved in the center L. S. S., standing for Love, Service and Sacrifice, are rapidly growing up into manhood and womanhood, to be the mature citizens of the Territory, composing

its government, making its laws, conducting its business, building its homes, shaping its destiny.

If, then, these children know that "alcohol is a poison," that the liquor traffic is the cause of most of our crime, poverty and suffering, that it is poor economy at best to license a business which hurts all other lines of legitimate trade and not only so, but corrupts politics, wrecks homes, blasts human lives and entails heavy expense in caring for the resulting crime and beggary, can we not easily believe that these future voters will be quite ready and brave to do that which their parents failed foolishly to accomplish, namely, abolish forever the traffic in strong drink and make this Territory the real Paradise of the Pacific?

Here is a sample of the letters received at our office from the young campaigners. This was written by a little girl twelve years old.

"Dear Sir:

"My father doesn't drink. Nor does he smoke, and he is very old. He is strong and healthy. His eyes are clear. He does not wear any glasses, but still he can see as well as if he had a young man's eyes. I am very lucky that he is that way.

"Yours truly,
....."

Here is another by a Hawaiian boy, fourteen years old—

"Dear Sir:

"Will you kindly send me one of your pledge cards? I heard that alcohol is a poisonous thing to a human being and that it is a true fact.

"Some of my friends told me that alcohol is a food, but as for me, I know it is not so, and so I want a card to sign my name. I want to be a good little American citizen and live without drinking alcohol forever. So please don't forget about that 'Alcohol is a poisonous thing which does nothing but harm to ourselves.' I think that it is good thing to do, no saloons in Hawaii nei. So I thank you for your kindness. I remain,

"Yours truly,
....."

A little girl, only eight years old, writes from Laupahoehoe under date Nov. 22nd. "My dear Mr. Wadman:

"I want to sign the pledge. I know I am only nearly eight years old, but I understand what it means in every way. May I sign the pledge?

"This is very short, but it is something I want to know, because my Mamma is not sure.

"I will close,

"Your loving little friend,
....."

To my mind, nothing has contributed so much to the healthy and intelligent growth of the cause of Prohibition as the instruction imparted in the public schools of the nation during the past twenty-five years, as to the scientific facts in regard to the nature of alcohol and its effects upon the human system, and for this we are, of course, indebted to the Women's Christian Temperance Union, who succeeded, after a very strenuous campaign, in having a Federal law enacted, making such instruction compulsory in the schools throughout the States and Territories of the Union.

JOHN W. WADMAN,

Superintendent.



Central Union Notes.

(Continued from page 15.)

The results of the meetings, so far as the Committee has been able to tabulate them, are as follows:

Total number of meetings held in the church	29
Number of meetings held outside the church, in schools, street car barn, army posts, etc.....	13
Number who signed cards in all the meetings.....	876
Number of men who came forward at the Schofield Barracks meeting, but who did not sign cards.....	494
Number of young men who came forward at a special meeting at Punahou Academy who did not sign cards	104
Total number who came forward in all the meetings	1174
Church preference so far as indicated on the signed cards:	
Central Union	163
Christian	159
Portuguese	100
Methodist	80
Kawaiahao.....	66
Young People's League.....	22
Scattered among other churches in the city including Catholic, Episcopal, Bishop Memorial, Kalihi Union, Kaumakapili, Chinese, Japanese, Korean, Mormons, Seventh Day Adventists, Christian Science, etc.	221
No church preference	65

As in all meetings of this kind, it is impossible to tabulate the real results. There has been a genuine spiritual awakening in all the churches that participated. This is evidenced not only by the larger attendance at the regular church services, but especially by the new interest manifested in the mid-week services Wednesday evenings and the Young People's Society meetings on Sun-

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day evenings. One of the fine fruits of the
campaign is the large Men's Bible Class
started immediately after the close of the
meetings at the Y.M.C.A. Already nearly
one hundred men have enrolled in this class
and a most eager and earnest lot of men
they are too. They are thoroughly awake
to their spiritual needs and seem anxious to
learn what Jesus, their newly accepted
Lord, has to say to them about the Christian
life.

It would no doubt be of interest to many
to see a statement of the way in which the
expenses of the campaign were met. The
following is the statement of the treasurer
of the Executive Committee at the time
this article is written. There are still a
few outstanding items which have not been
taken care of, but the balance on hand will
more than cover them. Whatever is left
over when all accounts are settled will
probably be turned over to the treasurer of
the Interchurch Federation to be used in
the furtherance of its work.

RECEIPTS.

By 9 collections.....	\$517.51	
Sale of hymn books.....	97.35	\$614.86

EXPENDITURES.

To Hymn books (1000) \$125.00		
Freight an exchange on		
same.....	14.27	
Advertising in daily		
papers.....	100.70	
Window cards, posters,		
signs, etc.	100.30	
Printing: Cards, tickets		
circulars, etc.	99.75	
Postcards, posters, etc.	45.10	
Sundries—Including		
town meetings, in-		
stalling temporary		
lights, etc.	79.99	
Balance unexpended	49.75	\$614.86

Dec. 31, 1915.

In conclusion, I should like to speak a
little more specifically concerning the ex-
cellent work of both Mr. Brown and Mr.
Curry. I have heard and worked with a
number of different evangelists in years
gone by, but as I have said to various
people, I say here now, "I have never work-
ed with any evangelists or heard any whose
methods and message and the spirit in
which they did their work I liked so well."
What makes Mr. Brown such an effective
speaker? First of all his winsome per-
sonality. You just can't help but like him.
But that isn't all. He presents his argu-
ments clearly and forcibly, and best of all
sticks to the essentials of the Christian re-
ligion and the Christian life and doesn't
lead his hearers into confusion by discussing
theological questions. If a man has doubts,

the earnestness and directness with which
Mr. Brown drives home the great funda-
mental truths of the Christian religion
makes him forget all about them and also
awakens in him a sense of unworthiness
and of need that is bound, if he hears him
often enough, to bring him to the feet of
Jesus in humble sincere repentance and a
glad and frank confession of faith in Him.

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It is evidence enough of Mr. Curry's skill as a leader of singing to say that he got people to sing as no one ever has heard them sing in this city. We cannot say any longer that Honolulu people can't be gotten to sing after enjoying the uplift and inspiration of those never-to-be-forgotten song services led by Mr. Curry each evening. And then his solos, especially the ones in the after meeting, were as effective as any we have ever heard. We have heard soloists who have sung as sweetly as Mr. Curry, but none that put more soul into their songs. Seated at his little organ in the after service, with a hundred or more converts and half the audience kneeling in prayer, he would pour forth some simple song with such genuine sincerity that it fell upon us all as a heavenly benediction, and made it wonderfully easy just to surrender all to Jesus then and there. Without Mr. Curry's presence and help in the meeting, Mr. Brown, no matter how effective his preaching, could not begin to accomplish what he does in winning men and women to Christ.

God bless them both, they are a great team. I hope they will come to Honolulu again sometime and stay longer.

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To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes.

♦ ♦ ♦

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

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EVENTS.

November.

6. Mrs. Walter Dillingham heads committee in charge of Red Cross Day.....Maj. Gen. Wm. H. Carter, U. S. A., is given ovation on occasion of farewell to Hawaiian Department. Brig-Gen. Wisser successor....Complete returns from sale of Red Cross stamps shows amount collected over \$3,000.

7. Mr. and Mrs. F. W. Vanderbilt, of New York, reported coming to Hawaii in their private yacht.....Advices from Maui are to the effect that the Maui Chamber of Commerce favors a road to the summit of Haleakala; Territorial to be requested to run lines preliminary to construction.

8. Land policy of Governor is attacked by Judge Stuart in action filed in Circuit Court. Jurist says settlement in Hawaii is practically stopped.

9. Men's League of Central Union Church organize to fight city's vice; heads of police department said to be useless.....Persistent rumor that he will resign is denied by Pinkham....Mrs. Elizabeth J. Knight, of San Francisco, mother of Thelma Parker deceased, asks local court for guardianship of orphaned grandson.

10. Acting Consul General and Mrs. Arita hosts of brilliant reception at Young Hotel.....Sugar producers of Hawaii break with mainland trust, contracts for 1916 negotiated with independent refining concerns.....Heaviest rain in Honolulu since 1904. Deluge reported over territory with great injury to rice and banana crops.....Japanese of territory begin elaborate celebration in honor of coronation; Japanese consulate center of activities.

11. Lieut. A. B. Ford, British aviator, twice wounded by German bullets, coming to Hawaii to rest his nerves.....Report says Henry Ford, automobile manufacturer, will erect duplicate of Hawaii building at Fair in heart of Detroit; native musicians already hired.

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13. As result of visit of Charles K. Ober, of international committee of Y. M. C. A., Paul Super, local general secretary, may become traveling secretary with headquarters in New York; will continue at head of Honolulu Association, directing work by correspondence. Many districts of Honolulu and vicinity flooded as result of heavy rains.

15. Proceeds of Japanese Carnival at Consulate in connection with coronation ceremonies, amounts to between \$700 0 and \$8000; will we invested in fountain for city.

18. Cooke cottage donated to Salvation Army Home by Mrs. C. M. Cooke, is dedicated with appropriate ceremonies.

19. Harvard, Yale and Princeton men in Honolulu banquet on eve of big Cambridge football game.

20. Robert Louis Lamb, born in Honolulu, scores 99½ per cent in eugenics contest held recently in Portland, Oregon. First annual window dressing contest under auspices of Chamber of Commerce. George H. Williams, Hilo kamaaina and territorial land agent, dies. Queen Lilioukalani selects white tapa chiffon scarf as unique gift for President Wilson's bride-elect. Daughters of Hawaii to present gift through Prince Kuhio. The Hawaiian News, McInerney's Shoe Store and Cunha's Music Store receive prizes in merchants' window dressing contest. John Marcellino, for many years trusted clerk in Judge Whitney's court, sentenced to penitentiary for embezzlement. Carnival plans mature; Ad Club to give opening ball; Japanese lantern parade and "A Night in Japan" others features planned.

21. Boys at Industrial School turn mutineers, stoning teachers and escaping to hills.

22. Letter from Commissioner of Naturalization, Washington, D. C., inquiring status of Filipino naturalization in Hawaii discloses fact that only one Filipino has ever taken out papers here.

23. Superintendent of Schools Kinney announces plans for school festival during Carnival.

26. Miss Armstrong, of California State Insane Asylum, succeeds Mrs. Josephine Berry, resigned, at local institution.

28. Sentaro Ishii, of Maui, presents himself before Japanese Consul Arita, declaring that he is 82 years of age, and the only Japanese in the territory eligible to receive coronation cup from Emperor Yoshihito.

30. Schools of territory hold special exercises in commemoration of Mark Twain Day. Opening of Brown-Curry evangelistic services at Central Union Church.

♦ ♦ ♦

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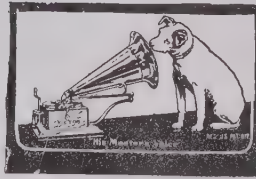
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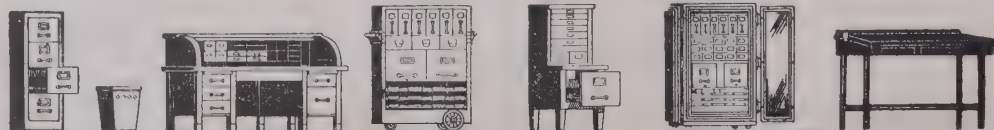
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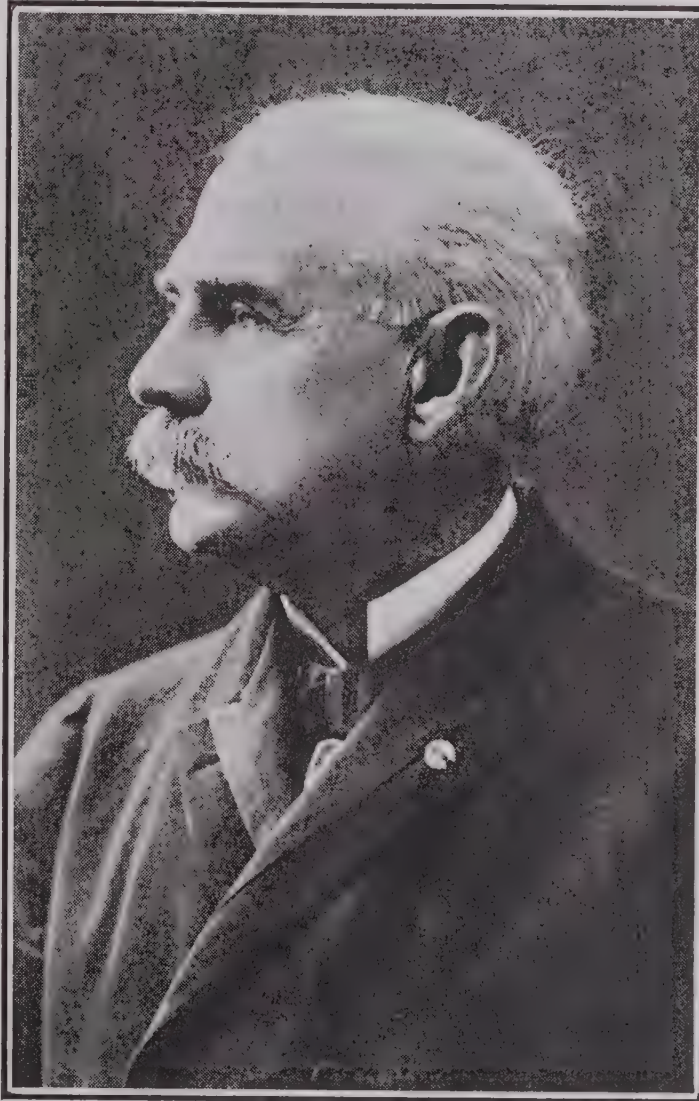
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OLDEST NEWSPAPER WEST OF THE ROCKIES.

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DEAN CASTLE'S LETTER

WE are very happy to print in another column a most interesting letter written by Assistant Dean W. R. Castle, Jr., of Harvard University, in answer to our December editorial on Prepareditis. The letter is notable for its literary form, its contents and its courteous spirit. If all controversy upon this subject could be carried on in similar fashion, the gain to our country would be great. There is but one sentence to which objection can be taken with respect to considerateness and that is the one which applies the epithet "unpatriotic" to an overworked inference drawn by Mr. Castle from our editorial. Honestly to criticize one's country is distinctly a patriotic service. That the criticism may not seem justifiable to everyone or even to anyone except its maker does not argue want of true patriotism. In the contention of THE FRIEND to which Mr. Castle alludes, there was of course no assertion that "in any possible clash with Japan the fault *must* be ours". The statement to which exception was taken was based entirely upon the recent course of America's treatment of Japan, and was a

sharp criticism thereof. In the mind of some readers Mr. Castle's words anent the course which President Wilson has followed with Mexico and the Teutonic powers might seem to support the inference that he charges the American Government with cowardice and hence is distinctly unpatriotic, but to us such an inference would be unjustifiable and his criticism of the administration, sharp tho it be, is evidence of his honest love of country. In all such discussion therefore it is well to avoid mixing epithets with arguments. Turning then from spirit to content we consider that Dean Castle has done Friend readers a real service by setting forth the point of view of preparedists so clearly and concisely. His chief contention, and the only one that requires comment, is that in order to fill the role of "World Servant" America must be ready to use physical force. That certainly was not the sort of view held by the great Hebrew prophet who, in the Book of Isaiah, first gave to mankind the ideal of a World Servant, nor was it the thot of Jesus the Christ. Pacifists do not believe that peace is more important than righteousness. They hold that peace is a part of righteousness and are too consistent mathematicians to deny that the whole is greater than any of its parts. Some pacifists, and we are among them, hold no brief for President Wilson's foreign policy, regret keenly his failure to protest against the invasion of Belgian neutrality and believe that immediately following the *Lusitania* outrage he should have taken decisive measures with Germany even to the extent, if it had been necessary of handing the Teutonic Ambassador his papers, seizing all property of the German Government interned in our ports and serving notice that American neutrality, so far as preventing recruiting by the Allies upon our soil and the like was concerned, no longer operated. These pacifists are of the opinion that General Huerta should have been recognized as de facto head of the Mexican Republic, his enemies prevented from receiving supplies from our soil and his government given to understand that American rights in his country must not be infringed. Those who entertain this view believe that our nation had plenty of moral

power necessary and all the physical force that would have been called for to back up this line of action. They are convinced that if the President had followed some such course, Mr. Castle's opinion that because of lack of military or moral power or both "we cannot serve even our own people, let alone the people of other nations" would be seen to be entirely untenable. The preparedist contention that we must arm the nation to the teeth "that it may be in all seriousness a power for righteousness" appears to the pacifist to be a very dangerous sophistry. We have lost in influence since the opening of the European war by not using our moral power in support of righteousness. We are in the greatest danger of sacrificing all we have left of civilizing and righteous influence by abandoning our age long policy of peace and good will to cultivate the mailed fist.

♦ ♦ ♦

JACK LONDON ON BLOOD.

The breezy picturesqueness of Jack London's character and work appeals strongly to Honoluluans who love human nature in all its original manifestations. In fact there is perhaps no spot on earth where the human is so honestly loved because it is human as here in Hawaii. Our hearty spirit of welcome to all races, our generous promiscuity and our entire freedom from favored-stock egotism have each done its part in this upbuilding of true aloha for man as man. Therefore strongly marked individuality is keenly relished here. Men like Mark Twain and Robert Louis Stevenson come and stay for only a little while but are forever after a part of our island life. And our islands make as deep an impression upon them as they upon us. So in his bright way Jack London fits into the scheme of things here because he is sui generis. We like him and do not wonder that he likes us. Surprises, from such a man as he, are to be expected, and we confess to a surprise sprung upon us by him in his recent speech at the Burns dinner and in the subsequent Hayward-London correspondence. In the course of the letter as given by the *Advertiser*, Mr. London remarks, "Unfor

unately for Mr. Hayward, whose contention is that all race lines should be abandoned, and all bloods intermingled, the testimony of history and of stock breeding is against him. . . . Perfectly good bull-dogs will reproduce perfectly good bull-dogs. Perfectly good greyhounds will reproduce perfectly good greyhounds. But what in heaven's name will a perfectly good bull-dog and a perfectly good greyhound reproduce? I challenge Mr. Hayward to cite from history one great nation, of great achievement, which at the time of its achievement, was not of pure and homogenous blood. I challenge Mr. Hayward to cite from history one erstwhile great nation, afterwards feeble and degenerate, which remained pure of blood." Now of course the fallacy in Mr. London's question *re* bulldogs and greyhounds is that no two sizable races of men can be found so mutually dissimilar as these two varieties of canines. The pure Negro and the pure Anglo-Saxon—save the adjective as applied to the letter—are about as far apart as any two great divisions of the human family, yet they did produce a Frederick Douglass and a Booker T. Washington in addition to thousands of other talented and able men and women. And this notwithstanding the tremendous handicap of social discouragement against which this cross has had to struggle in America. Then when it comes to Mr. London's two challenges, the job assigned Mr. Hayward is as easy as rolling off a log. If there ever were homogenous peoples, the ancient Babylonians, Assyrians and Egyptians belonged in this category. All three filled London's bill of achieving greatness, later they waxed feeble and degenerate, but this was not due to admixture with other blood strains. They remained pure of blood and declined while yet pure. The same was true of the Persian monarchy. Greece is perhaps as remarkable a case in point as can be cited, especially that quintessence of Greece, Athens. No segment of the human race made more strenuous effort to keep itself pure and homogenous than the Athenian citizenry. Never did any achieve more unique greatness and none fizzled out more completely. The degeneracy of the Athenian stock was not due to infusion of alien blood. Turn now to the greatest nation of antiquity, Rome. If there ever was a mongrel race among ancient peoples, the riff raff that flocked to the standard of the wolf-suckled twin founders of the eternal city deserved that appellation. Their descendants claimed that these two swashbucklers

were by race Trojans—that is of Asiatic ancestry. There was also a large Etruscan or non Indo-European strain in the conglomerate Roman blood. The Latins were Aryans. For centuries Rome was omnivorous and eagerly welcomed strangers into her citizenship. During all the ages that she was building herself up by intermixture with alien bloods she grew stronger. When this process measurably ceased—it never completely ended—and Roman citizenship became more stereotyped, dry rot set in and Rome decayed. The last thing that can be said of ancient Rome is that the empire died out through blood dilution. Turn now to China. Here is another instance of so-called homogeneity, certainly the most notable on a large scale in human history. China achieved greatness centuries ago, and in industry and invention led the world. Yet its purity of blood was not able to avert its decay. The only thing that today is saving China from national extinction is its rejection of its aloofness from the rest of humanity and its borrowing of alien civilization. Side by side with China we have Japan, as distinct a contrast to its larger neighbor as can be found, for the Japanese are a notable mixture of Mongolian, Malayan and Aryan stocks. Back hundreds of years nearer the making of this solution Japan was great, its corsairs dominated Far Eastern seas and its armies conducted a notable campaign on Continental soil. But suddenly she ceased mixing, cut herself off from foreign influence and standardized her commingled strains into what might be called a real homogeneity. Forthwith she stagnated and might ultimately have lost her independence if her wiser leaders had not started her on the path of assimilating alien civilization with which is slowly creeping in actual enrichment of her blood through intermarriage, inconsiderable however thus far. Turn now to the Anglo-Saxon. When Jack London applies such adjectives as pure and homogenous to this nondescript term and to the still more mixed American people, which this word is used to include, he is talking through his hat. The real Anglo-Saxon is the crowning human conglomerate word and the American is fast going him one better. If history teaches us anything it is not to be afraid of interbreeding among human races. To argue from dogs to men may seem logical, but is not scientific. The greatest successes have been achieved by peoples of mixed blood and the richer the mixture the more virile and progressive the character of the stock. America is

history's latest word thus far in this direction. Fortunately our nation is being toned up continually by new infusions of the best that other races hold. Our New England families are dying out, but their places are being taken by pioneers from all over the world, not by scions of the wealthy, overcultured and childless, but by honest workaday folk, some of them victims of oppression in their home lands; people who have lived close to the soil, who breed large families and by so doing show themselves unspoiled by the dry rot of physical incompetence. Our nation needs such and will grow greater by assimilating them. Congress may threaten to legislate exclusion of these virile elements but in vain. America is teaching the human race how to escape decay and degeneracy by the simple method to which history has set its seal—the upbuilding of the Pan-human race by free interbreeding.

♦ ♦ ♦

THE IMMIGRATION MENACE.

The tidings from Washington that the Immigration Committee of the House of Representatives is likely to report a bill embodying a provision to exclude Hindus, Malaysians and Mongolians is on its surface most disquieting. It is part and parcel with the declaration of Senator Phelan of California that America must fight Japan and hence must get ready for the dread encounter. Before allowing ourselves however to be disturbed by these evidences of folly among our lawmakers it is well to look into the book of probabilities. First there is President Wilson, a known foe of doubtful experiments in narrowing our doorways to immigrants. The new bill is expected to repeat the unwisdom of its predecessors in carrying an educational test. This Mr. Wilson will again veto and his veto will be sustained especially on the eve of a national election. If the bill should be passed embodying still further Asiatic exclusion, it could only be at the expense of a bitter fight, because many national legislators are heartily sick of the unpatriotic way in which California has already involved our country in complications with Japan and China. In fact we seriously doubt the possibility of getting any such mischief-making provision through Congress, and then only in case it is known that the President will veto it. The pernicious activity of California may result in such a revulsion of feeling that the entire immigration question may be settled along some such lines as those proposed by Dr. Sidney Galick, lines

that are both permanent and will forever render trouble with Asia on this question impossible. Let us ardently expect and pray for such a happy consummation. Again Senator Phelan's ill-advised attempt to marry anti-Asiatic race hatred and preparedness may prove a boomerang to both of these movements. Certainly there are thousands of preparedists in the East—the great center of the agitation for larger armaments—who favor cementing in every possible and honorable way the friendship between America and the two Far Eastern powers. These men will not relish being cheek by jowl with the Orient-haters of our Pacific states, while the latter, whose love for preparedness is second to their anti-Asiaticism, will resent the spirit of justice to China and Japan which animates many Eastern preparedists. All of which bodes no little good to the cause of world peace, for the anti-Asian sentiment and the preparedist agitation are in the last analysis the progeny of the same mother, distrust of humanity. It is well for us pacifists to remember that the great spokesman for a mightier army and navy, Congressman A. P. Gardner of Massachusetts, is rabidly anti-Japanese. That he from the Atlantic shore and Senator Phelan from the Pacific Coast should parade at the head of the procession for preparedness is most significant. For it shows that preparedness is a menace to the peace of the Pacific not to say of the world. America has got to choose between peace and war in this momentous agitation of arming all her males. It is well to let our people face the alternative of deciding that the influence of our nation shall be cast in favor of settling international disputes by force or by justice, by physical might or by reason. We pacifists must press this alternative home together with its counterpart of trust in human nature involved in pacifism and essential disbelief in humanity the basic axiom of preparedness.

♦ ♦ ♦

PAUL SUPER.

Years ago the directors of the Y. M. C. A. determined to send to the mainland for a competent secretary trained especially for the kind of work Honolulu needed and with him as leader to begin a new era of effort for the young men of the city. In response to their search Paul Super was discovered and brought out from New Jersey. He was young and without wide experience, but he had had fine training first in college and next in suburban methods of Association work. He found here a totally inadequate plant and set about making the most of it. He

organized the various departments and secured competent men to manage them. He was frank enough to tell out exactly what Honolulu needed in the way of equipment, and though at first the business men thought him visionary, they were won over in due season and the campaign for the new building was launched. On the mainland a regular science for raising funds for Y. M. C. A. housing had been worked out to a nicety. This Mr. Super put in force here and the result was an overwhelmingly successful canvass which soon culminated in the erection of one of the finest buildings in the country. A new member campaign quickly filled the membership. The organization was perfected and every line of approach to young men which Y. M. C. A. experience has sanctioned was put in operation. Educational, physical, recreational and religious departments were raised to a pitch of efficiency excelled nowhere in a city the size of Honolulu. In fact, the success attained here under Mr. Super's management has put the local association in a class with the great mainland municipal Y. M. C. As. The cadet or fellowship method of training paid workers was inaugurated and managed with such skill that Mr. Super became a marked man among the leaders of the first rank in the Union. When a man was required to push the fellowship work throughout the nation and ultimately abroad, the leaders of the organization naturally turned to Honolulu and called for Mr. Super. It would not be just however to this faithful and successful worker to speak only of his achievements within the association. As a member of the Hawaiian Board, as a captain in the militia and as an officeholder in the Central Union Church he has exhibited the same qualities of leadership that have characterized his service in the Y. M. C. A. His resourcefulness, sympathy with progressive measures and trend of mind toward efficiency have made him an invaluable associate in every enterprise he has touched. Perhaps the most noticeable feature of his work has been his rare ability for keeping the Y. M. C. A. in touch with the Churches. In some places secretaries have allowed these two instrumentalities to draw apart with detriment to both. But Mr. Super has realized that the association is one of the long strong arms of the Church and he has made it work as such. Hence church leaders have frequented the Y.M.C.A. building, not a few recruits for Christ have entered the church via the association; and the interests of the two have been one. Honolulu will miss Paul Super and follow his future

career with blessing. It will also miss Mrs. Super whom our people have come to love. Quiet, devoted to her home, staying ever in the background, this charming woman has found time to do some notable pieces of work and quite unconsciously has made it clear that her own rare good sense and faithful co-operation have had no small share in her husband's success.

♦ ♦ ♦

ALA MOANA.

Mrs. Frederick Lowrey's recent address at the annual luncheon of the Outdoor Circle, of which she is President, deserves to be printed in leaflet form for wide distribution. In this address she put the questions: "What is the most important work for the Outdoor Circle to push this year? Is it an improved waterfront with a driveway along the ocean, the Ala Moana? Shall we try once more to make an ocean driveway that will stretch from the wharves to Waikiki?" These queries reveal the greatest scenic possibility that has yet faced our city, one which if realized will give Honolulu a peculiar distinction. We have often dreamed of a multimillionaire or still better of a far-sighted city government efficient and honest that should acquire the entire waterfront from the wharves to the Fort De Russy reservation, together with, say a strip along the land side of the present beach road some 200 feet in depth. Then set to work dredging out the coral between the reef and the shore line to a depth of from 10 to 20 feet shelving gradually up to the land and use the dredged material to fill the strip shoreward of a broad avenue skirting the water as well as the avenue itself so as to be well above any possible flood like that of the recent downpour. Improve the strip and then sell it out in generous lots to wealthy purchasers with the requirement that the style of building on each lot must pass the muster of an intelligent park commission. Here and there along the driveway make provision seaward for municipal boat houses and bathing beaches so that the interests of the public in water amusements would permanently be safeguarded. With the money derived from the sale of the lots create a fund for the maintenance of the entire waterfront and for the deflection of the streams, that now periodically pollute the waters within the reef, into channels that will deliver their contents either into the deep sea or where they will do the least harm. Make the Ala Moana broad enough to afford room first for double electric tram tracks, second for the automobile or carriage traffic of fifty years in the future, and third for crowds of

pedestrians. At a proper distance, say two miles, from a starting point near the wharves erect substantial and commodious grandstands for the observation of water sports and contests. If the Ala Moana could be subsequently extended to Diamond Head it would give Honolulu a waterfront which for beauty and for public use and enjoyment would be unexcelled anywhere. Of course the configuration of the bottom which affords opportunity in front of the Moana Hotel and the adjacent property for surfing and surfboating would not be interfered with. Honolulu needs a suitable sheet of water for rowing and long swims. Nature has provided it with exactly such a desideratum in the reef that protects its extended waterfront, but nature must be supplemented with dredging. If the Outdoor Circle should secure the improvement of this stretch of water and its dedication to public use, it would confer upon our city an incalculable blessing.

D. S.

DAN CRAWFORD ON WAR

LUANZA MISSION.

Via Elizabethville, Congo Belge.
August 20, 1915.

Dear Friend:

The native who will carry this letter south will soon be coming up the Palm avenue, so I must keep at it—click, clicking off this missive. The wild war has brought lots of trouble to us, even far in here to the middle of the middle of Africa, a proof this surely and sadly that it is a wild war all over the world. Paul had no rest in his spirit till he found Titus, and here am I in trouble over my fellow missionary, who is a German by both name and nation.

He held our outpost station in Lubaland, and with him were our best preachers as advance guard for God. But the devil did not like to see them going steadily and soberly on. Blood is blood, and war is war, so the Belgians swooped down on our place and carried off our

dear missionary, a German by nation but God's child by second birth. By second, sacred birth, the best birth of all! But the Belgians have got him, and why, oh why? Because the Romans had an eager eye on that very spot, and these Romans are led by a strong Benedictine, whose yea is utterly yea with the authorities, not to mention his nasty nay being equally nay!

This war has stirred up a lot of bad blood here, and by bad blood I mean most meaningfully the ordinary red stuff running in all our arteries. Not long ago a nightmare deed happened when I was coming north, which reveals all the depths and distances of national character. A nice Belgian and nicer German (justice demands the adjective in the comparative degree) were the actors in this dark drama of death. Bad news had reached the Belgian from home—mother killed, wife killed, child killed—yes, killed by the Germans in Europe. The pain and passion of the news hit the bereaved man hard, for he first lost heart, then he lost his head, and then finally the German lost his life. For what do you think? Drawing a revolver the Belgian gave him three Browning bullets in the body—three tragic bullets, each ringing out to the accompanying names of the far-off dead in Belgium, who were thus so damnably avenged. This was the kind of thing: "Take that (bang!) for No. 1, take that (bang!) for No. 2, take that (bang!) for No. 3." But law can neither extenuate nor exaggerate, so the half-mad, wholly sad Belgian must stand his trial.

Oh! but it is bad blood, this red stuff in our bodies, else why all the sinful, shameful shedding of same? And, remember, it is blood that spills blood, for when the blood is up then it is that the blood pours out. And thus the very symbol of our unity is broken up in the dissolution of death, for of one blood hath He made us all. Therefore every time that sacred seal and symbol of our inter-fraternal unity is stabbed out of the body of a brother in war the silence of that ebbing flow of life blood is nat-

urally and normally accompanied by the moaning protest of the dying. That moan is the dirge-protest of the broken unity of the race. It is the one blood sacred to the circulation and support of all human bodies moaning out its pitiful protest of ejection from the old happy home, the body of a brother. It built up that body bit by bit, nourishing its tissues and giving glance to the eye and vision to the soul. And then cometh this traitor stab with the moan of the moribund.

But to return to our carried off missionary. What is happening now? Can we see no mercy through the mists? Has all the promise and the potency gone because the missionary is gone. No, thank God, the native Christians stand firm. What is the good of a gospel that cannot make the black man stand up stoutly for God in his own land? The first glint of sunshine news came from Chungu, a simply written letter informing us that by way of reprisal God had royally harvested ten souls; this not including many young people. Then there was a lull, and our church here called for volunteers on hearing of the death of one of our evangelists there. So away went the two delegates on their twenty days of hard journey, bearing succor to the widowed one. There is Christianity for you—pure religion and undefiled toiling through the forest for twenty days—no, not for money, but for love of the family of the faith. Then back they came with the sore feet and glad heart—yes, back with the blessed news of twenty souls saved. Thus it is we can proudly praise our God, come wild war and woe as it may. Unlike all others, He rules by His over-ruling, and could he not say of even the bad Babylonian monarch: "Is not the King of Babylon a golden bowl in my hand?"

If you cross this great lake to the far-off British side, then through Itabwaland till you strike Lake Tanganika, there it is the battle line is drawn. And the blackest bit of all the infamy is found in the incredible fact that Arabs have joined with the Germans—yes, the very

January 30, 1916, marked the quarter-century anniversary of the arrival of King Kalakaua's body in Honolulu harbor and the subsequent period of mourning which followed. The King had been ill in California, and his death was the more dramatic because elaborate preparations to receive him in renewed health had been made by his subjects. His reception was to have been one of the grandest gala events in Honolulu's history, and when the news of his death came ashore, the gay decorations were hurriedly displaced by drapings of ominous black. This was, of course, before the day of cable communication. Invitations to a ball in the King's honor were hastily recalled, and preparations made for the royal funeral. Preceding this notable event the body of the King lay in state in the throne room of the palace.

Arabs who devastated our land in the old slave-raiding days. Ever since the great victory for freedom and faith, when they were swept out of the interior, they have had the inflammation of a devouring ambition to regain their old ascendancy over their lost Central Africa. Little wonder they have rallied as one man round the Germans, making common cause with them, as their Turkish brethren have done in the Dardanelles. Because we fought their slavery crusade night and day, rain and shine, they tried to get us out of the country, but I have outlived them all and seen them swept far east. And now my God has humbled me, for I have lived to see a Christian civilized power ally itself with the ancient enemies of the Faith. But, oh! but (John Bunyan said it, and all his story attests it) "God is all eye and always eye," so for all this sowing to the flesh there is a big harvest ahead of corruption.

Thank God, in all my missionary career, I have never lived under the British flag, but under the Portuguese and Belgian, so I am not biased. But this German-Arab alliance is a deeper thing than the mere incidental phase of a shoulder-to-shoulder campaign. Dr. Schlunck, a great German missionary leader, goes the whole hog and boasts that the missionary activity after the war will be a new and healthy form of Christianity which will commend itself to the heathen and the Mohammedan especially! Healthy is his own word, and the proof of its health-giving virtue will be found in the alacrity with which these debased natives will acclaim its ear-tickling, soul-despoiling virus.

No, no, I have seen an end of all flag-waving vanity among the nations. Take this instance of international delusion, I mean the notorious nonsense that you can nationalize virtue or vice. The French (poor scapegoats!) generally get this metaphoric mud thrown at them when there is any hint of vice in the air. But when General Botha entered German (not French!) southwest territory not long ago (alas! for mortal man), what did he find? Why, there was such a supply of shameless, nameless, indecent pictures all over the place that a British chaplain protested successfully for immediate destruction of same lest the soldiers get contaminated and the devil destroy more men by pictures than by powder. No, you cannot nationalize either virtue or vice, for God hath concluded all under sin, that he might have mercy upon all. Moral: Cease from

man whose breath is in his nostrils. Born high, born low, born rich, born poor—ye must be born again.

Loyally ever,

D. CRAWFORD.

P. S.—Do not forget those on outpost duty, please. Send a paper or a book sometimes, as I can pass it round among far-scattered pioneers.

♦ ♦ ♦

What The Church Is For

By WOODROW WILSON.

"When we say that the way to get young people to the church is to make the church interesting, I am afraid we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better to simply let them understand that that is a place where life is dispensed, and if they want life, they must come to that place."—Exchange.

Our compliments to our guest Dr. John Scudder, whose interesting talk at the Men's League based on his remarkable experience at Jersey City is much appreciated. The People's Palace excites our wonder.

We are with President Wilson in this, as we are in a good many other particulars. The Church of Christ is a divine institution or it isn't much. It cannot be tinkered with, following every vagary of the changing human order. There are some distinct things on record authoritatively as to the church's purposes and governance, and notwithstanding considerable latitude as to interpretation, these ordinances are operative right now. They inveigh against the "world" and "worldliness." They warn against seductive entanglements and insist on separation.

The trouble is with so many of the "modernists" they have forgotten to enquire "What sayeth the Scripture?" Some of them quite deliberately tell you: "We don't care much what the Scripture says,

seeing that it is faulty, a collection of myths, a library of Hebrew traditions, a cryptogram compiled by a body of redactors."

Of course then, what our fathers called the Church of Jesus Christ becomes a remedial instrumentality in which any sort of nostrum can be legitimately employed.

Maybe one can "beat the devil" that way. We have no authority for it and we very frankly question it. "Results?" Let the head of the church look to it. It is ours to obey orders, which we manifestly are not doing.

God grant that the church may get a new reverence for the glorious body of unsealed orders, called the Testaments.

T. R.

♦ ♦ ♦

Music for the next Inter-Island Contest of Song in connection with the Annual Meeting of the Hawaiian Board has been sent out, and doubtless ere this our enthusiastic Hawaiian friends have begun to rehearse it.

As was the case last year, each chorus is permitted to choose its own words and music for a second piece, providing such are submitted to the committee by the first of June.

The plan this year is that should the banner be won for the third successive year by the Molokai Chorus, it will belong to them, and a new banner awarded thereafter on the same basis.

The Inter-Island Contest of Song is an annual event of the greatest interest. As an event in the Opera House last year it ranked in popular interest with mainland attractions which come here. Hilo, in the role of Annual Meeting host this year, will arrange for the details of the entertainment.

♦ ♦ ♦

Rev. Howard Harris A.M.

Those who had the privilege of knowing Rev. and Mrs. Howard Harris during their short stay in these islands will be saddened by the tidings from Los Angeles that Mr. Harris has passed away.

Mention is made elsewhere of the work done by Mr. Harris on Maui. Here we would pay a tribute to the gracious influence of that life in earlier years.

Mr. Harris was a graduate of Rutgers College in 1873 and of the Theological Seminary of New Brunswick, N. J., in 1876. From a successful pastorate in Hawthorne, N. Y., he was called by the Foreign Board of the Reformed

Church in America to Japan, where he was engaged in educational and evangelistic work for twenty years. It was in Tokyo that the writer first made his acquaintance. It was apparent at once that Mr. and Mrs. Harris had a remarkable gift for winning the love and devotion of all classes of people. The soul of "kindness," which is the key to the heart of every man, was the outshining characteristic of them both. Students loved to go to their home, and children on the streets all looked up with



REV. HOWARD HARRIS.

a smile and a greeting as they passed. As they rode in jinrikishas even in the remote parts of the city it was not uncommon to hear the merry call of the children, "Harris San", which always made a ride in company with Mr. Harris a peculiarly delightful experience. As a natural consequence of this geniality of spirit Mr. Harris was especially successful wherever he went in gathering large Sunday schools, and groups of young people, and was a favorite professor in the different schools in which he taught.

On leaving Japan, Mr. Harris was called back to the church he had left twenty years before, and again had a wonderfully successful pastorate there. When called to Kahului in 1914 he was a Professor in the Oriental Department of the University of Southern California, and this professorship he was requested to resume when it was found that he could not remain in Kahului. But a higher call was in store for him; and to that call he responded on the 13th of January, leaving behind him in two hemispheres the undying influence of a

W. R. Castle, Jr. Replies to "Prepareditis"

3 Grays Hall, Cambridge, Mass.
January 3, 1916.

The Editor of the Friend,
Honolulu.

Dear Sir: The long article in the December issue of THE FRIEND, entitled "Prepareditis", seems to me to call for an answer because it wofully distorts the purposes of those patriotic citizens who believe that peace can best be secured by adequate military preparation. If THE FRIEND makes a fetish of peace, if it believes that peace is more important than righteousness, nothing that we preparedness advocates can say would either make any impression or should be published.

I believe in adequate military preparedness because I believe that such preparedness will enable the United States to be a real "World Servant". We are today prolific with our beautiful phrases, and they mean nothing because all the world knows that we cannot make them good. President Wilson gives us often a beautiful little sermon about our duties to humanity, tells Germany and Austria that they must conduct their submarine warfare without endangering the lives of innocent women and children. They answer with sneering politeness and continue to murder because they know that we can do nothing except talk. And even the floodgates of humane Presidential eloquence are opened only when an American happens to be murdered. Are there no innocent women and children of other nations? Is this doing our part as a "World Servant"?

At the present time we cannot serve even our own people, let alone the people of other nations. We can praise the President as we will for keeping us out of trouble with Mexico, we can say with him, "If they want to shed each other's blood it is no affair of ours," but that does not lessen the responsibility for the Americans tortured and murdered in Mexico. We may be cowardly enough to say that the few Americans murdered are not to be compared with those who would have been killed had we gone to war, but we can hardly deny the truth of what so many Americans in Mexico report the

singularly beautiful life. We are grateful that one chapter of it, short though it was, could have been written in the memory of people in these islands.

F. S. S.

Mexican attitude to be, that had we been in any condition to back up our protests with force our protests would have been instantly heeded. We can hardly go behind the admissions in the German papers that had we been prepared to make good our wordy pleas in the name of humanity the *Lusitania* and the *Arabic* and the *Ancona* and the *Persia* would not have been sunk at all.

This is why the very large proportion of thinking people in America today are advocates of preparedness—not at all that the United States may become a conquering world power, but that it may be in all seriousness a power for righteousness. It is of course true that military men, makers of ammunition, trouble mongers in general are advocates of preparedness, but it is to take a very low estimate of the morale and the intelligence of our people as a whole even to suggest that such as these have brought about the great movement of today.

The "Prepareditis" article seeks to prove that we shall for a long time be immune from attack after the European War is over. No proof either way can possibly be given because we cannot foresee the future. To talk of the economic impossibility of attack by any exhausted European power is simply to contradict history, because it is a well known historical fact that nations most burdened with taxes are the most likely to go to war on account of the possible gains and consequent financial relief. It has, moreover, not yet been proved by any means that the Teutonic states "are bound to lose in the end and be rendered *hors de combat* for at least two generations." In any case they must suffer financially and the last months have not shown them to have a very sensitive conscience. It may be that some "have begun to hint that we must look out for Britain." Certainly no advocate of preparedness who is worth listening to has advanced any such proposition. If it were necessary to prepare to fight Great Britain we should indeed be in a parlous state. As to Japan, it may be that conflict "between these two neighbors can only come as the result of some great moral lapse in our own country." I have the highest respect for the Japanese; I do not anticipate any conflict with Japan; but I am American enough to believe that even the Japanese are as liable to have a moral lapse as we are. It seems to me dis-

tinctly unpatriotic to assert that in any possible clash with Japan the fault *must* be ours.

All students of politics and of economics agree that the time of world reconstruction must be a very dangerous time. They do not claim that trouble will come from this quarter or from that; they hope it will not come at all; and the great majority of Americans, those who are lovers of peace, say, "Please God it may never come." But that does not mean that they do not want to be ready to meet it if it should come. A man does not neglect to put a lock on his door because burglars may not come; and the putting on of the lock does not necessarily make him want to become a burglar. Military preparedness for purposes of self-defence is the part of national wisdom; for the purpose of making America capable of serving the world and the cause of humanity is the part of national righteousness.

I hope with all my heart to see America "descend" to "the level of universal military service as practiced in Switzerland." In Germany it has proved a great danger, but in Germany there is not liberty and the trained citizenry has been used for despotic purposes. Can this be said of Switzerland or of Australia? Compulsory training would make better citizens, would improve the national morale and the national health, would lead to a finer democracy because it would apply to rich and poor alike. The testimony of the countries having much service is unanimous as to its moral value, and the danger lies, not in the unselfish service but in the form of government.

In any honest discussion of the subject one must not lose sight of the fact that as surely as most pacifists are not merely cowards so surely most advocates of preparedness are not eager to fight. The difference is one of means to the same end. I happen to be one of those who believe sincerely that the United States can be truly a "World Servant", can truly be a power for righteousness only if it is able to insure respect for its words, should the sad necessity ever arise.

Yours truly,
W. R. CASTLE, Jr.

♦ ♦ ♦

YEA, VERILY.

An amusing typographical error appeared in a local newspaper recently. The item in question quoted Chief of Detectives McDuffie as follows:

"Men on the *defective* force do not expect to get much sleep during Carnival week."

Birds for Hawaii

By William Allyson Bryan.*

F. G. Bonfils, the Denver publisher, offers to land in Honolulu, without cost to anyone but himself, enough robins, bluebirds, mockingbirds and meadowlarks to stock every valley. His idea is to bring the birds here and to turn them loose.

Just what the authorities will say to the generous offer remains to be seen. Hawaii learned through bitter experience to beware of butting into the ways of Nature in these islands by importing new beasts and birds and plants. The mongoose was brought here at public expense and is one of the pests towards the extermination of which the Territory is paying a bounty. The lantana was imported as a pretty garden plant, and it has cost the islands untold millions, the also imported Mynah bird being an accomplice of the lantana in its lightning spread.—*The Advertiser*, Jan. 27.

IF the Board of Forestry and Agriculture can but see its way to accept the offer made by Mr. F. G. Bonfils, owner of the *Denver Post*, who, as a visitor to Hawaii, agrees to introduce into the islands certain well-known songbirds at his own expense, the forest Rambler in the future will have a distinct joy added to the pleasure of his holiday and the agriculturist a host of friends to aid in the battle with his insect enemies.

The proposal to introduce useful birds of song and plumage into Hawaii is not a new one. The subject has been considered and debated from every angle in times past until specialists and laymen agree that the judicious and scientific importation of useful birds into these all but birdless islands is a thing to be desired. The lack of interesting birds in the inhabited and frequented regions has called forth adverse comment from residents and visitors alike in the past, but at last the community is to be congratulated that a gentleman with Mr. Bonfils' sympathies has interested himself sufficiently to induce him to offer to supply the sinews with which to carry out this project.

It is quite the usual thing for those who would oppose the introduction of birds to point to the English sparrow in America, the rabbit in Australia and the mongoose in Hawaii as sufficient proof that it is not wise for man to meddle with nature and upset her wonderful balance of animal life. They overlook the fact that since the coming of the whiteman in Hawaii the natural balance of wild life, both plant and animal, has been disregarded and that the native bird life has already been reduced to the vanishing point. The wise course would seem to

be to bring about the re-establishment of the proper relation between birds and their insect enemies by the liberation of species of known worth from other lands.

The pleasure and benefit gained for the people of these islands through the introduction of the English skylark and the so-called Chinese thrush illustrates the practical value of bird introduction. No one whose love of the open takes them to the mountains would willingly see these birds banished from Hawaii simply because their direct and indirect value cannot be measured in cash dividends. In like manner we can scarcely imagine how lonely Hawaii would be if the voices of such birds of doubtful economic utility as the sparrow, the mynah, and the rice bird were to be heard no more about our homes.

The four species mentioned for introduction, namely the robin, bluebird, mockingbird and meadowlark are well and favorably known songsters in America. Without doubt they would prove as beneficial and as desirable here as on the mainland where they are protected in almost every state by rigid 'bird laws.' There are other species in America equally desirable, while in the tropical forests of the world there are hundreds of species, any of which, if brought to Hawaii would join with the skylark and the thrush in their glad songs—making our islands a happier place in which to live.

If the same methods and care are employed in the introduction of birds into this almost birdless Territory that are now employed in introducing useful insect parasites into these pest-ridden islands, there is little if any more danger to be feared from the introduction of beneficial birds than from beneficial insects. By all means let the powers that be accept this generous offer to supply Hawaii with useful birds that will add to the attractions of our paradise the charm of their songs and the beauty of their plumage.

♦ ♦ ♦

REV. HOWARD HARRIS IN MEMORIAM.

From Los Angeles came the word this week that Rev. Howard Harris, the former pastor of the Kahului Union Church, died on January 12th, and was buried on the 15th. The news came as a great shock to the people of Kahului, and the friends of Mr. Harris on Maui. Mr. and Mrs. Harris were dearly loved by all those who knew them. The year they were on Maui was long enough to make the people here feel that they ought to stay at Kahului Church permanently. This was the plan of Mr. Harris when he came. He was then in pretty good health, though not as well as he had been

* Author of "Natural History of Hawaii."

shortly before his arrival on Maui. He had to be careful of his diet for some little time past.

Upon leaving for the Coast Mr. Harris put himself under the best expert he could find at the Coast for treatment. At first he seemed to steadily improve, but in October friends of Mr. Harris learned that he was weaker, and in December his condition was hopeless. Mrs. Harris had toward the end trained nurses to assist her in the care of her husband.

Mr. and Mrs. Harris left behind them a host of friends when they sailed on the *May Manoa* last year. They seemed to make people happier in all homes on this island. Mr. Harris did some remarkably strong work in the ministers' meetings, and was a constant inspiration to the evangelists who came under his care. He also had private work in English for Japanese in Kahului. His special work among the Japanese pastors of Maui was a great help to them.

R. B. D.

♦ ♦ ♦

Dr. Scudder Weds Miss Boshier

Readers of *THE FRIEND* need not to be told that our Dr. Scudder would make manifest in the ceremony of his own wedding the high plane of his individual ideas of marriage. Those, too, who were acquainted with the bride, knew her for one breathing the air of noble and free idealism. So all could welcome as fitting, though unique, the departure even from dear traditional music and phrases long nestled in the ear attuned to church ceremonies.

The taking in marriage is, after all, the most individual matter in the world, and doubtless, the customary words of any established service are interpreted anew by each one taking the vows.

At the beginning of the ceremony the groom's brother, Rev. J. L. Scudder said, using the special form prepared by the bride and groom:

"Dearly beloved, we are gathered together here in the sight of God and in the presence of this company to solemnize the entrance of this man and this woman into the holy estate of marriage, which is ordained by our Heavenly Father to lead His children into the mystery of His eternal home and to give them a foretaste of its joys; which also is the fountain head of the Christian family, the bulwark of the free state and the hope of perfected mankind, and is therefore not to be entered into unadvisedly or lightly but reverently, in the fear and love of God and with solicitude

To Mabel E. Boshier on Her Wedding Day

Listen, O Daughter among the blue hills, harken to words concerning stones.

Stones are symbols of life, many, varied and meaningful as the experiences of human existence.

Not only are there "sermons in stones" but crystallized poetry, hidden statues, marvelous mysteries of art.

Merely to name stones is to interpret them.

Stones may be given when loaves are asked, or, by divine command may be "made bread."

Stones there are that are thrown at prophets; stones there are not to be touched by dwellers in glass houses.

Stones are dropped as shining marks through wildernesses. Stones are placed as votive offerings to wayside dieties. Stones are piled in cairns to mark Bethels.

Miles stones are set for cheer along the King's Highway. Boundary stones are established in justice between man and man. Stepping stones offer safety across sloughs of despond, or peaceful fords over streams of violence.

Cobble stones make weary ways, nevertheless, are they laid under foot.

Stones are inscribed by fools with their own names, or nostrums, blaspheming nature. Stones are carved in silent, loving remembrance of those departed.

A wise builder chooses stones as foundation rather than sand, adds thereto stones

"fitly framed together," rather than "wood, hay and stubble" and builds from corner stone to key stone.

Listen, O Daughter, the stones of the temple are "onyx stones and stones to set, glistening stones, and of divers colors, and all manner of precious stones and marble stones in abundance." Moreover, we know a city where "every several gate is of one pearl."

Harken, dear Daughter, "Precious stones are set in the breast plate of the high priest."

Yea, harken, for we who love thee know thee for "A living stone chosen of God and precious," and in thy new and beautiful setting "Ye also as living stones are built up a spiritual house."

Listen, beloved Daughter, Miles stones and stepping stones have been thine, stones of remembrance and stones made bread, the chief Corner Stone and the Key Stone—all are thine; finally thine shall be "a white stone, and in the stone a new name written."

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ADMIRATION AND AFFECTION
BY

THE BOARD OF MANAGERS
OF THE
MID-PACIFIC INSTITUTE.

Written By Mary Dillingham Frear.

for the welfare of the human race. Into this supreme relationship come now to be made one these two persons present who have given each to the other and to me who represent the interests of society the testimony of an honored physician that they are physically fit to be married.

"You will now pledge to each other your troth."

The hymeneal vows were then exchanged as follows:

"I, Doremus, give myself to thee, Mabel, to be thy husband. With the help of God I will to love thee evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father and our fellow men."

"I, Mabel, give myself to thee, Doremus, to be thy wife. With the help of God I will to love thee evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father and our fellow men."

"As a symbol and prophecy of oneness

throughout the whole circle of our being I give (receive) this ring."

The clergyman then offered prayer asking divine blessing on the newly married couple.

Thus were united in marriage Dr. Doremus Scudder and Miss Mabel Boshier, in the Island home of the latter, Kawaiahaeo Seminary, a part of the Mid-Pacific Institute, where for seven years Miss Boshier has as Principal worked a beautiful work for many girls of many races.

The "official family", comprising Faculties and Board of Managers of the Mid-Pacific Institute, Officers of the Central Union Church, and the Hawaiian Board of Missions, formed a goodly fellowship, that with the students, nearly filled Ather-ton Hall.

Tears of appreciation welled up in the eyes of many beholders when to the wedding music from the Bridal Chorus from *Cavalleria Rusticana* choired by a group of students under the leadership of

Miss Mills, six flower girls, representing the chief races in the school, walked slowly under the green arbor,—a prelude to the entrance of the bride and groom.

Together, with no thought of being

"given away" by any but themselves, these two, followed the maidens of farthest-east and farthest-west to the shady bower at the end of the long white way,

where two tall white candles glowed like stars and burned steadily throughout the evening,—a happy symbol—two lights, one radiance.

On the Mingling of Races--A Symposium

"Times have changed since the days of my ancestors. Immigration, comprising to a great extent representatives of races with which the original stock which came to America had nothing in common, has had its influence on the race. Today, we don't have the old ideals that our forefathers brought over with them. The nation lacks unity of blood and without unity of blood there can be no unity of action, race or country. No nation that mixes with races remote from it can retain its power, culture and the fine attributes which were its power, its hope and its pride.

"The Jews and the Gypsies have preserved their pride of race and have refrained from out-breeding, and, in consequence, they have preserved race unity. Mexico, with the exception of the Yaqui Indians, is a nation of mixed races and on that account cannot legislate for good government or law and order.

"The United States has shown lamentable lack of unity in dealing with the Mexican problem. We have lost the unity which our race possessed generations ago. In the United States there are 100,000,000 people pulling one against the other. We have forsaken the old ideals and the game that our fathers played, oft times should-to-shoulder, and this is demonstrated by the way in which the United States has paltered with the Mexican question during the past two years.

"As far as the land we live in is concerned, for the next few years unrestricted immigration will mean goodnight seed, goodnight blood, goodnight pride of race, goodnight land we live in. We should all unite to restrict immigration until we can in some way—and God only knows how—assimilate the great quantity of alien blood which has during the past few years entered the United States."—*Extracts from speech delivered by Jack London at banquet given Scotch members of the British Association Club.*

By J. C. BRIDWELL

IMMIGRATION into America and the resulting race mixture may be looked upon as affecting us in distinct ways. First the resulting physical inheritance of the children of mixed marriages and second, the influence upon our ideals and standards of life by the introduction of large numbers of persons bred under widely different social conditions.

From the physical point of view it seems to me there is no considerable body

of evidence tending to show that human cross breeds are inferior to their ancestry so far as physical vigor and stamina are concerned. Much prejudice has existed against the "half breed" everywhere, largely because he has often been sinned against in his begetting and absolutely brutalized in his breeding as well as physically weakened by improper and insufficient feeding in the critical years of childhood.

Pure races are pure figments of the imagination. None such have existed and with the increase of civilization we have had increased cross breeding. Europe today is mainly peopled by the blended descendants of a dark-haired Mediterranean race, a dark-haired Alpine race and fair-haired Northern race, and these racial types out crop in every nation on the continent. Blended with these are minor strains of the blood of the Basques, Tartars, Huns, Bulgars, Turks, Finns and Lapps, and it is extremely unlikely that there is a racial stock existing as even extinct which has failed to furnish its quota of inheritance to the mongrel European race.

Mr. London has cited the Jews and the Gypsies as races which have avoided out-breeding and preserved their pride and unity of race. The Jews were the result of fusion of Arab and Canaanitish tribes with the addition of Egyptian and other stocks, and it is a striking fact that the German and English Jews are fair-skinned and often fair-faced; the Portuguese Jew dark like the Portuguese, while the Chinese Jew is yellow and the Russian Jew black like the race he lives among. Gypsies are notorious for the introduction of new blood by means of stolen children.

Much is said about race decadence, but little agreement exists as to what is meant by the term and less is understood as to the cause of the various conditions going under the name. The American Indians have been dying out so we are told, and in the past epidemics have been known to destroy whole tribes of them, yet today they are holding their own.

Before the war France was often spoken of as decadent, even while she was increasing slowly in population, building up her colonial empire and standing in a high rank in the world's literature, art, science, philosophy, commerce and finance. The decadence of Rome has often been attributed, as Jack London would appear to imply, to cross breeding, but the slaughter of the legions in the civil wars and the influence of malaria seem quite likely to have afforded efficient causes for it. The rise of Rome seems clearly the result of the fusion of the petty tribes into one and the fusion of the Romans with the Iberians, British and Gauls kindled a civilization in Spain and in Britain and France which was strong enough in Spain and France to force their virile Teutonic conquerors to adopt their speech and religion. Their conquerors themselves were mingled Slav, Wend and Teuton, not pure bloods.

The fusion of Gaul, Goth, Lombard, Saracen and Greek with the native Italians gave us medieval Italy, with its Marco Polo, its Dante, its Michael Angelo, Raphael, its Lombard bankers and Venetian merchants and the dawn of the new civilization. From Italy the leadership was transferred to the Low countries, the pathway of the armies of Europe where the blood of all Western Europe was mingled not only on the battle field, but as well in the bodies of its people. Elizabethan England was full of the Flemish refugees and the close of the immemorial wars of France and England signalized by the marriage of the French Princess and the English King, and this is only an instance of the incessant crossing of the two stocks.

No European stock is so alien to our own as to suggest the possibility of a resulting physical degeneracy, and Paul Lawrence Dunbar and Booker T. Washington are hardly indicative of necessary inferiority on the part of the blended blood of the black and the white. Among the mongrel colored race of Cape Colony there is striking evidence of virility in the blend of Hottentot, Malay, Kaffir,

Dutch, French and English, and there has been the dash of the tar brush in more than one person of signal eminence. The genius of Dumas was possible to a Mulatto blending the blood of French and Negro, while in the veins of Pushkin flowed Negro and Slav blood and who knows what strains of Tartar.

Here in Hawaii the evidence of our eyes cannot fail to convince us that the blending of Caucasian, Chinese and Polynesian gives physical types in no way inferior to the strains which are mingled. The Filipino and Spanish meztizo is often a superior person. The Indian blood in John A. Logan seems not to have been unfortunate in its mixing. Diaz, the one great Mexican capable to govern the unwelded tribes of Mexico, blended in his veins Spanish and Indian.

Given virile stock mated with virile stock, no matter how diverse, and proper nurture and education the mixture even so extreme as these cases cited seems not to result unfavorably physically in most of the instances and the moral and intellectual results are strikingly fortunate.

Mr. London's citations in regard to breeding of animals seems even less convincing. We learn in the study of the history of the English race horse of repeated infusion of new blood by new importations of Arabian stock. The high bred collies show a tendency to go bad, as do Mr. London's perfectly good bulldogs, a trait uncommon among the low bred sheep dogs and the recently mongrelized Boston terrier. In the close bred Jersey and Guernsey cattle we see an unusual susceptibility to tuberculosis. All these are traits of physical degeneracy, and in general close breeding results in degeneracy unless there is brought in from time to time a strain of fresh blood. The purpose of breeding of animals in general is to serve a narrowly restricted use, and we do not ask the same stock to produce toy spaniel, retriever, cattle dog, hunting dog, mastiff, and sledge dog. The human race must produce ditch digger, accountant, farmer, poet, merchant, scientist and, unfortunately, general and private, mother, cook, teacher and persons of other gifts for all its countless other callings and professions, and the mingling of the races seems more likely to succeed in this than in any type of line breeding. The other effect of the mingling of the races is in the modification of existing ideas, ideals, standards of living and aptitudes and in social, religious, political and industrial institutions. Mr. London looks fondly back on the ideal American of the past. Washington had much more virulent critics in his sane administration

of the country's troubled affairs than has President Wilson in his eminently sane administration today, and had infinitely greater trouble with the militia and greater difficulty in establishing the Continental army to fight our War of Independence than President Wilson would have to secure an army for any purpose he would ask it for. The Tories of our own stock of his day were infinitely more troublesome than any number of hyphenated Americans. The Americans of the old stock were far more bitterly divided over the French Revolution than we are today over the great European tragedy. The division among us in regard to the treatment of big industry is much more temperate in its language, and we march much more shoulder-to-shoulder than we did in regard to the slavery problem. If Mr. London were called upon to lead a regiment in a European war its muster rolls would bear the names of the sons of almost every country of Europe and the sons of the Scot, the Swede, the Italian, Greek, Armenian, Slavonian, German and French would vie with each other and the American of old in showing who could be most loyal to the land of his choice; and few of our citizens of unassimilated alien blood would show even a sentimental sympathy with their ancestral home. For genuine simon-pure loyalty give me the man who is American from choice.

No one, however, can fail to recognize the seriousness of the problem of the stranger in his land, and few can look with complacency upon unrestricted immigration. Some of our ideals as well as our prejudices are perhaps in danger, and in the congestion of immigrants in festering factory towns and in the unspeakable mining settlements calls for a serious facing of the problem, but until some feasible method of restriction is found, it seems to me more desirable to redouble our efforts in the direction of Americanizing the children in the schools and to see that every Dago and waif has at least a reasonable approach to decency of treatment on the part of Americans than to take the measure of restriction. America has been, like the mother country, the refuge of the oppressed of other lands, and while some of us sometimes think we produce a pretty fair grade of oppression in some of our industrial centers, still the American liberty of a factory town is preferable to what many of them encounter under the tender mercy of the church, and many parts of the near East have been, and are being, made over by the American ideals learned in New England cotton and woolen mills.

Every standard for exclusion as yet proposed is unfair and unworkable, and there seems no arbitrary, workable measure by which an immigration officer or judge can decide between a desirable and an undesirable addition to our citizenship. These immigrants have come bearing their gifts in the hands, and our American life would be much poorer without what has been added to the old by them. They have brought to us and added to our rather narrow and meager life much of our art, much of our music, much of our interest in the drama and in science, and I for one feel we should go slow in cutting off what others still may bring.

By JOHN T. GULICK

I am in full accord with London's statement that there is great need of limiting the flood of immigration into the United States from the countries of Southern Europe. These immigrants we have, to some extent, failed to assimilate and it is important that they should be thoroughly assimilated. Of all the methods of assimilation, the one suggested by Sidney L. Gulick and adopted by the Peace Committee of the Federated Council of Churches seems to me to be the best for the nation and at the same time to avoid friction with foreign nations.

The fundamental features of this scheme are:

First. To limit the immigration from any one country to a certain per cent of those from that country who are already here and fairly well assimilated.

Second. That the government should establish special schools for the training for citizenship of these immigrants before they become citizens.

Third. Before admitting an immigrant to citizenship he should pass a series of examinations on the requirements for good citizenship.

Another question that has been raised by Mr. London and others is concerning the effect of mingling of different races in the life of any one nation. Does such mingling threaten, not only the national unity, but the power and existence of the nation?

Has the life of the English nation been weakened, or strengthened, by the mixture of Teutonic blood with the Celtic which took place not so many hundreds of years ago? My answer would be that in the early stages of this process there may have been a lack of unity which was a weakness, but after assimilation had become somewhat complete it was undoubtedly an element of strength.

In all the nations of Europe we find round-heads and long-heads as they are

called, representing a mingling of decidedly different races in the earlier stages of their existence.

The strength of the Japanese is, I believe, due to the mixture of Mongolians, Malay and even to some extent of the Aryan races.

The mingling of races has, in some cases at least, produced the finest results, but as in the case of Burbank's experiments with plants, the final result depends upon the adjustment of the race thus formed to the surrounding conditions.

It would be a loss to the history of the world if all were merged into a single race, but I am strongly opposed to laws and national conditions which arbitrarily attempt to prevent spontaneous intermingling. The purity of a race is better maintained by the natural instincts of individuals rather than by legal enactments.

By W. R. CASTLE

It seems hardly necessary to seek for historical proofs of the value of intermixture of races. There is proof enough there. The experience of stock-breeders seems to show that when properly mated the product of the mixed blood is superior to either parent. There is no use in our pretending that, because we are better than the four-legged animals (if we are), the ordinary rules as to crossing of breeds do not apply. The trouble is that the human family fails, or refuses, to apply to himself the rules which produce the best results. Sometimes we hear loud denunciations of crossing the human races, because some mighty poor examples afford color to the theory that crossing is destructive to the best product. Is this always so? Right here in Hawaii we have some pretty worthless specimens of the crossing of the Chinese with the Hawaiian, or the Caucasian with the same, but the very fine types of such breeding right here in our midst prove that you cannot rely on the poor and worthless types to determine the question. In fact, to my mind the poor and worthless types prove nothing, except that such parents should never have been allowed to mate; while the nearly invariable fine results

produced where the parents are of a good strain show that a result superior to either parent may be expected. I will not use names, but I think that anyone acquainted with our motley population will agree with me that crossing of different races will produce equal or better results, if the parents were worthy at all of mating with anyone.

AN EMINENT AUTHORITY.

The *Outlook* of January 12 contains an article by Dr. Charles Gilmore Kerley of New York, on "The Adoption of Children." Dr. Kerley for twenty-seven years has been resident or attending physician at children's institutions and in medical circles is regarded as highest authority on children. As Dr. Kerley from boyhood has been a personal friend of the Managing Editor of *THE FRIEND*, we are particularly interested in his timely article, as bearing on the subject under special discussion in this issue.

Dr. Kerley considers environment and *not* heredity as the determining factor in the development of children. In the lower animal, whose period of dependency upon the parent lasts but a very short time, the matter of heredity is a much greater factor than in man. The human offspring, on the

other hand, is dependent for many years, not reaching maturity until the seventeenth year or later. Because of this long plastic period of these years of immaturity, we may mold the child largely as we will. During his whole professional career, Dr. Kerley has cared for unfortunate children in large numbers, and such children, he says, "when well started physically, and adopted or otherwise placed in good homes, have in every way taken and maintained their place with those who had the advantages of everything that is desirable, both as regards birth and environment. If two infants of equal vitality, one born in the palace and one in the poorest tenement were exchanged on the day of birth, each would work out his destiny along the lines of his environment. I refer now to the great majority of humanity." F. S. S.

♦ ♦ ♦

On Board the U. S. Pensacola*

By Henry Allen.

ON BOARD THE U. S. S. *Pensacola*, bound for the west coast of Africa on a scientific expedition, with a party of astronomers and geodetic survey men, a Smithsonian Institute party and photographers from Philadelphia, comprised the ship's complement of four hundred men. The vessel was loaded with all kinds of telescopes and astronomical instruments, including a portable village which could be erected in a short time and which was to be used for sleeping quarters and the storing of instruments to be used in connection with the observation of a "total eclipse of the sun" some few miles inland from Cape de Leda, South Africa.

Arriving at this place we pitched our camp. Here we discovered not far from us, but over the hills, a half savage tribe of natives, or Zulu men, who, out of curiosity, came every day to the camp to

* This historic ship lay for months in Honolulu harbor, her crew pulling the longest international tug-of-war match on record; four hours, fifty minutes. The competing crew was of the English yacht *St. George*. An account of this appeared in *The Friend* of January, 1889.



Mrs. BISHOP as she appeared in 1852.

Mrs. Sereno Bishop, "the oldest Cousins' grandmother" and a picturesque figure in the missionary history of these islands, celebrated her ninetieth birthday at the home of her daughter, Mrs. Jonathan Shaw, January 12. Mrs. Bishop is the widow of Dr. Sereno Bishop, who bore the distinction of being the first white boy to see the light of day in Hawaii. She came to Honolulu in 1885. May 31, 1902, she and Dr. Bishop celebrated their golden wedding anniversary in the Old School Street Home. Dr. Bishop died in March, 1909.

Surrounded by her grandchildren, Mrs. Bishop spent her ninetieth birthday in receiving personal calls and the well wishes of her friends. Many written expressions of aloha were received, among them letters from the Woman's Board, the Woman's Society of Central Union Church and the Honolulu Ad Club.

have a chat with our linguist. This member of the party was from Yale and was said to be able to speak thirty different dialects or languages, and who, by the way, deserted the party after the eclipse to go with some tribe into the jungle to learn some new jargon that he had heard was spoken by the Pigmies, or white Negroes.

Some of our party were constantly on guard ashore, we having taken two gatling guns for fear the natives might make a raid on the camp, as they were in great numbers and most naked.

During the days before the eclipse took place men were detailed in different squads by the Smithsonian Institute to catch all kinds of snakes, lizzards, frogs and pollywogs, also birds and butterflies, in addition to young wild animals. Anything and everything was caught and brought aboard and put in tanks filled with alcohol. Four of these were kept on the forward bridge and others underneath it, heavy padlocks on them being to keep the snakes, frogs and pollywogs from breaking adrift and starting a mutiny with our superstitious sailors, of which I was one, being captain of the port watch main top. At the time we were lying at anchor about three miles from the shore and getting the heavy ground swell from the southeast trade winds.

One beautiful star-light night just as the bugle had sounded the first call for "taps," at 9:25 p.m., I was walking the deck, fore and aft. Looking eastward I saw, twenty degrees above the horizon, the constellation Orion shining with majestic splendor. Just then, as my gaze was fixed in this direction, a ball of blue fire, about the size of a white-head torpedo, shot out of the nebula of Orion and sailed along over the camp into a sea of darkness, lighting up the whole heavens in its flight and leaving behind its wake thousands of meteorites exploding over the camp like sky rockets. It appeared to us like the firing of a regiment of rifles. This came as a surprise and we imagined that the natives had broken out and were raiding our camp. A moment only elapsed before Captain Yates gave the order to the commanding officer, Lieut. J. Hanford, for the bugler to sound, "away all boats armed and equipped to make a landing in defense of our men and camp." This only took a few moments, as our crew was well drilled and it was done without confusion or excitement. I was in the cutter with Lieut. Tappen, who so bravely lost his life in the Spanish-American War. So we shoved off and with all haste pulled

ashore. What was our surprise on landing to find out that nothing had happened. When we asked the cause of the "firing," Professors Todd and Airy explained to us that it was only Heaven's artillery, or part of the meteor that was exploding when it hit the denser atmosphere of our earth. Well, to say we were not vexed would be putting it mildly. One of our boys on going ashore, yelled:

"Over here is where I make good scalping Zulus. Oh, fellows! you will shiver when you see my name amongst our 'Nation's Heroes.'"

Likely he has since made good his threat, I do not know, but I know he was as mad as a hornet when he found out it was only a false alarm.

A couple of days after the natives were told the eclipse would take place the next day. I can see them now, hundreds of them, sitting on their "haunches" as black as that same eclipse. Well, the time arrived a little after noon and everything was ready. Gradually the moon came sailing along until it got next to the sun. Then some invisible hand seemed to put a black cap over our earth, the natives cringing with superstitious fear, men women and children. It was a weird spectacle. In the other groups were men of science with their telescopes and cameras pointed, all busy taking observations and photographs. Then all was still but the tweet, tweet of the small birds and the chirp of the crickets. Night had fallen, total darkness had set in (1:30 p.m.). Then I remembered something that had happened like this before; it was at the resurrection of our Savior when the Bible says, "the sun was darkened and the earth trembled, the dead arose and appeared unto many." This darkness lasted about five or six minutes, at the end of which time, looking towards the horizon one could see streaks of light and gradually the invisible hand lifted the cap of darkness off our earth. What a beautiful panorama! A million billion rays of light were flashing and dancing with the sun beams dipped in colors that would put to shame a million billion rainbows! What glorious splendor this was coming out of the deep blue depth of the ocean. The black cap was lifted higher and higher until it reached the zenith and the eclipse had passed. This was one of those lovely panoramas that no brush can paint nor pen describe.

Then we made sail for the Cape of Good Hope, or Cape Town. At sea, three or four days on our passage to the Cape, quite an amusing incident happened on board. After passing the mouth of the Congo River it started to blow

very hard and we had to "down top gallant yards and mast," and were going along as saucy as a Portuguese man-o-war with its small jelly sail set to the breeze, when I thought I smelt a conspiracy. Groups of men were huddled under the forward bridge whispering and giggling as I passed to and fro. My curiosity was aroused and I became more interested in trying to fathom what was going on. Well, to bring this tale to an end, someone tapped me on the back and as I turned around I saw a sailor with a pan-nakin in his hand, who said:

"Captain, would you like to have a drink of 'snake water'?"

"Sure thing," I replied, "anything from the venom sack of a cobra to an Arkansas rattler. I relish the juice, pass your tangle-foot or coffin varnish along."

"All right, Captain," here is the juice, but on the square, 'mum's' the word."

Of course I took it, smelt it and drank it and, as Lieut. Highlander said when he tasted it afterwards, sailors certainly knew how to make milk toddy or punch. This was about 3:00 a.m., but mystery of mysteries, where did they get the whiskey? Well, by 6:00 a.m. half the ship's company was howling mad, crazy drunk, fighting drunk; worse than if they had been at "Finnigan's wake." But where oh where did they get it?" our captain cried after putting dozens of men in double irons. It was mixed in deck buckets, stowed away in water breakers in the boats, and down below in the coal bunkers. Then a search was made for the source of the supply. It was difficult to conceive how men could get the stuff after being away from civilization three months.

At last the gentleman that had charge of the Smithsonian Institute exhibits got wise and found out our noble heroes had tapped the alcohol tanks in which the snakes, frogs, pollywogs and lizzards were embalmed. And this is the secret of the "Snake juice."

Now, oh gentle reader, don't jump at conclusions. I had seen the "phenomena" in the sky, also the beautiful panorama and the total eclipse of the sun before the alcohol tanks were tapped, or you would have reason to doubt what I have written.

In our party we had Professor Todd, Professor Airy, Professor Abby, United States Geodetic Survey men and representatives from the Smithsonian Institute and many others that I cannot remember.

Your humble servant,

HARRY ALLEN,
Captain maintop port watch.

Field Notes

By REV. H. P. JUDD,
Acting Secretary Hawaiian Board.

THE HAWAIIAN ASSOCIATION MEETING.

In keeping with the resolution adopted at the last Annual Meeting, the Evangelical Association of the Island of Hawaii did not hold its customary meeting in September, but began the new system of meeting only once a year by holding its meeting from January 20th to 23rd at Kalapana, district of Puna.

In spite of a severe kona storm that raged all over the island for two or three days immediately preceding the opening of the association, the attendance was almost normal and there were representatives from practically every Hawaiian church on the island present at the gatherings. There were interesting stories told of adventures along the way, of washed-out roads and trees blown down, of traveling all night so as to reach Kalapana on time. The day of the first meeting was fair, and all through the sessions the weather was good. Three of the pastors were unable to be on hand because of illness, Revs. C. M. Kama-kawiwoole of Paauhau, L. K. Kakani of Kukuihaele, and John Keala of Hooke-na. In addition to the pastors and delegates, Sunday school superintendents and delegates and C. E. presidents and delegates of Hawaii, there was a delegation from Honolulu consisting of Revs. John P. Erdman, superintendent of the Hawaiian Department of the Board, A. Akana, president of the Christian Endeavor societies of the Territory, Norman C. Schenck, superintendent of the Hawaiian Board's Chinese work, and Henry P. Judd, acting secretary of the Board.

The "Aha Makua," or association proper was presided over by Rev. G. L. Kopa, pastor of the Kohala Church. The docket consisted of thirty items of business, some of which were routine and others of unusual importance. In addition to the usual reports, the following subjects were discussed: Providing church record books, the Hawaiian Board Bible school, holding Bible classes in the public school houses on week-day afternoons under the direction of the pastors, the Hilo Boarding School and the Kohala Girls' School, temperance, the support of the Annual Meeting in the Haili Church,

Hilo, in June, 1916, changing the by-laws of the association as regards the date of meeting.

A most helpful feature of the days at Kalapana were the inspirational addresses by the quartette from Honolulu and three of the islands preachers. The first evening Rev. Norman C. Schenck spoke on "Systematic Giving," making an earnest plea for the introduction of this system into the churches. He was followed by Rev. John P. Erdman, whose topic was "Bible Study." He showed the need of keeping up the excellent habit of daily study of the Bible. Rev. Akaiko Akana delivered a forceful address on "Prayer," urging his auditors to pray more faithfully and to live in the very atmosphere of prayer. The second evening there were four addresses, the first being by Rev. A. S. Baker, the agent of the Board for Kona. His subject was "The Lord's Day and How to Use It." Dr. Baker gave some helpful suggestions as to how to make the day a real blessing. The next topic was "Evangelism," treated in an illuminating way by Rev. E. G. da Silva, pastor of the Hilo Portuguese Church. He made telling points for the need of evangelistic effort in every community. The third speaker was Rev. Thomas F. Anderson, evangelist among the Spanish, Porto Ricans and Filipinos of the Hilo and Puna districts. Mr. Anderson was enthusiastic in presenting the claims of every-day religion, showing how everyone must be religious from Monday to Saturday as well as on Sundays. The last speaker was Rev. Henry P. Judd, whose topic was "Home Life." He spoke of the perils and safeguards of home life in Hawaii.

The usual Christian Endeavor Society meetings and the Sunday School Association meetings were held in conjunction with the "Aha Makua." The parent body held its sessions in the mornings, while the other two bodies deliberated in the afternoons. Mrs. Wm. Laeha of Lupaohoe presided at the C. E. meetings and Rev. H. P. Judd presided at the Sunday school sessions. The sunrise prayer meetings were conducted under the auspices of the Christian Endeavor Society as usual. The highest level of spirituality is often reached in these gatherings that open the day's work with prayer and Scripture reading and inspirational addresses. The stimulus of these meetings is not only felt all through the day, but long after the association meet-

ing is over many of the good things spoken at that time are recalled to mind.

A new feature of the association meeting was the singing of the Hawaiian Board Quartette, just organized for the purpose of singing at the association meeting. It is composed of Rev. H. P. Judd, first tenor; Rev. N. C. Schenck, second tenor; Rev. A. Akana, first bass, and Rev. J. P. Erdman, second bass. The quartette rendered several male quartette selections at the evening meetings and at one of the sunrise meetings. They were invited to sing at the union service in the Haili Church of Hilo on Sunday evening, January 23rd. At this gathering there were five speakers. The first one, Mr. Erdman, spoke on "Christianity a Religion of Power," showing how it transforms an individual and a nation and the necessity of co-operation as Christians. Mr. Schenck spoke on "Members One of Another," his address being interpreted into Chinese for the benefit of the large number of Chinese Christians present. Mr. Akana's theme was "Greater Activity," and his remarks in Hawaiian stirred his auditors. Mr. Judd also spoke in Hawaiian, using as his text Romans 14:17. Dr. Baker concluded the service with a spirited address, making an appeal for a larger life during the year 1916. The benediction was pronounced by Rev. E. G. da Silva in Portuguese, thus bringing to an end a most interesting and inspiring service which should do much to bring together in close fellowship the Christian people of Hilo of whatever race.

The spirit of hospitality and good-fellowship marked the association meeting. All the visitors were finely cared for by the residents of this little village at the end of the automobile road. Meals were served in the church hall close to the church building. There was time for some of the visitors from Honolulu and Hilo and elsewhere to see the places of special interest, and the burial cave near the village, and the famous heiau, Wahaula ("red mouth") was visited by a party of ministers who enjoyed tramping over the pahoe-hoe trail to this unique spot in far-away Puna. Wahaula was probably the last heiau to be abandoned, and it is now in the best preservation of all the places of worship of the ancient Hawaiians. The moonlight was glorious, and the cocoanut trees outlined against the clear sky presented a wonderful sight.

Saturday evening the proverbial association concert was held in the hall. This has become almost a "sine qua non" in the country districts, for it is counted upon to bring in quite a bit of revenue to help defray the expenses of entertaining the delegates. Speaking frankly, the concert was below par from an artistic standpoint, although as a means of entertaining the crowd it was successful. Several of the songs were unique and rarely ever heard in the metropolis. One must go to the country if he would hear the most charming music of Hawaii.

The final item on the programme was the Sunday school hoike or exhibition. By nine o'clock Sunday morning the village of Kalapana was considerably increased in population owing to an influx of visitors from Pahoa, Opihikao, Kapoho, Puula, Hilo and other places, who had come for the concert and the hoike. Under the direction of Mr. Joseph Hezekiah, superintendent of the Puna District Sunday schools, the schools of Kalapana, Opihikao and Puula did splendidly, the work of the Haili class under the leadership of Mr. Harry Naope, was also praiseworthy. All these schools showed signs of having done considerable hard work in preparation for the hoike. The singing of Bible stories

adapted to well-known songs was a marked feature of the Opihikao and Puula schools. One phase of the exhibition meriting comment was the promptness and alacrity with which the programme was conducted. There were no tiresome delays, the addresses at the end of the proceedings were short and the hoike was over before noon. There is no doubt that good comes from these Sunday school rallies. To learn new religious songs and Bible verses is in itself a good thing; to come together with many other Christians in good-fellowship and joyful spirit is a good thing. The idea of the hoike is essentially good, even though it has sometimes been abused, and even though it often fails to secure lasting spiritual results. Plans are now being devised to make the hoike system a larger thing and a greater thing in improving the standard of Sunday school work.

To sum up the results of the days and nights at Kalapana, it may be said that it was a good association meeting conducted in a helpful way for the most part.



"There is only one world in favor of alcohol," says Mary Harris Armor, "and that's the underworld. The business

world's against it, the sporting world's against it, the military world's against it, the religious world's against it."

Central Union News

An Epoch-Making Church Meeting.

The Annual Meeting of Central Union Church was quite out of the ordinary this year, both in the manner in which it was conducted and in the far-reaching importance of the subject discussed and the business transacted. The usual reading of reports by the officers of the church and the heads of the various organizations of the church was dispensed with, these reports having been previously printed and mailed to the members a few days before the Annual Meeting. The only items of routine business were the election of officers for the new year, which, under our new plan of balloting, was quickly disposed of, and the adoption of a budget for the new year.

Practically the entire evening was devoted to the consideration of the question of a new educational building and a larger educational program for Central Union Church, Prof. Vaughan MacCaughey, the Superintendent of the Bible School and

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Chairman of the Committee on Religious Education, was the first speaker. He presented in chart form a plan of organization now effective in our Bible School which showed, more forcibly than anything else could have done, how much we need a new Bible School Building. He pointed out how every one of the departments is seriously hampered in its work because of lack of room or wholly unsuitable quarters in which to meet. Classes now are compelled to meet in hallways, pastor's study, store-room, and under tents in the church yard. Though the best teachers are devoting themselves most faithfully to the work of teaching, under these circumstances it is impossible to secure anything like ideal results.

The Associate Minister, Mr. Ebersole, then spoke of the wider use to which such a building could at once be put, dwelling particularly on a Community School of Religion to be conducted on a week night during the winter months, in which not only Bible School officers and teachers for the entire city could receive instruction and training through lectures and specially conducted training courses; but where advanced classes in Bible Study could meet under the best instructors the city could provide. A building, such as is contemplated, could be made, and if properly used would at once become a community center of Religious Education.

Mr. Paul Super, a member of the Committee on Religious Education from its organization two years ago, then showed stereopticon views of various types of Bible school buildings now in use in some of the best churches on the mainland, concluding with some tentative plans for our own educational building, which a local architect had drawn at the suggestion of the Committee.

Dr. Scudder, who as pastor, presided at the meeting, at this point introduced the question of what should be done with reference to our present church building; whether when we do build it would not be wiser to rebuild the entire church plant so as to make ample provision for the two functions of the church's life—worship and instruction and training in service. He spoke of the strategic position this church occupies here mid-way between the occident and the orient, and what a far-reaching influence a model church plant, so planned architecturally as to embody the missionary ideal as well as being suited to our semi-tropical climate would exert in years to come upon both the East and the West.

In the general discussion which followed

some immediate action in the matter. When a motion was made that the Board of Trustees be asked to appoint at once a large and representative committee to go into the matter thoroughly as to what kind of building we should erect and report back to a special meeting of the church, it received several hearty seconds and when put to a vote was unanimously and heartily

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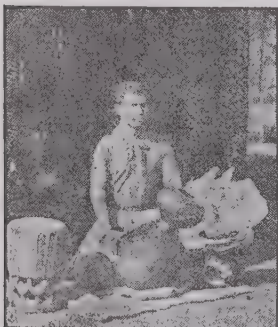
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quite a number spoke, earnestly favoring passed.

All who were present, and the meeting was one of the largest annual gatherings we have had in recent years, about 250 of our best and most representative members being in attendance, went away feeling that this was indeed an epoch-making piece of business. The first step at any rate had been taken toward securing the long hoped and much needed Educational Building for our church and community.



Y. M. C. A. Notes

KAUAI TO ORGANIZE Y. M. C. A.

One of the most important recent advances which has been made in the work for men and boys is the decision of the citizens of Kauai to organize an Association. Some weeks ago T. Brandt and Rev. J. M. Lydgate accompanied by Mr. Killam made a tour of the island to confer with the leading men about the possibility of starting some work for the English speaking young men of all the races. There was such unanimity of agreement concerning the need and the endorsement of the plan was so hearty that it was decided to proceed with the organization. The three days' financial canvas assured sufficient funds to warrant this decision. A local committee of Kauai citizens will be formed to direct the work. They will secure as soon as possible a trained American secretary to carry on the work. This man will be provided with some means of transportation and will during the first year work from Lihue to Kekaha. He will organize and secure local leaders for clubs and groups of young men. The basis of each group will be the dominant interest of its members and from this as a start they will be led into the allround development provided by the Association program. This type of rural work has had a rapid growth on the mainland and is being successfully carried on in twenty-eight different states. It differs greatly from the work of the city Associations in that the maximum of emphasis is placed on trained leadership with the minimum of equipment. The local halls, churches and schools will be used as meeting places for the groups. The whole object of the work is to supplement that of the existing organizations. This new organization is doubtless the first step in a plan of work that will do much to assist the Hawaiian Board's workers in their efforts to do something to hold the rapidly increasing number of English speaking young people in the islands.

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TREASURER'S STATEMENT.

December 21st, 1915, to January 20th, 1916.

RECEIPTS.

A. B. C. F. M.	\$ 153.15
A. M. A.	1,509.65
Beretania Settlement	160.50
Board Building Fund Income	183.22
Board Building Fund	1,060.20
Conditional Gift	2,000.00
Chinese Work	5.00
English-Portuguese Work	275.00
Endowment	5,000.00
Filipino Work	30.00
Hawaii General Fund	15.00
Invested Funds	5,475.06
Investment	9,600.00
Japanese Work	155.10
Kauai General Fund	33.00
Kohala Girls' School Building Fund	500.00
Ministerial Relief	302.50
Maui General Fund	124.00
Molokai General Fund	10.00
Oahu General Fund	3,504.30
Oahu Aid	125.00
Office Expense	.20
Pleasant Island Mission	100.00
Sunday School Work	200.00
	<u>\$30,520.88</u>

EXPENDITURES.

A. B. C. F. M.	\$ 339.20
Board Building Fund Expense	1,286.73
Beretania Settlement	188.50
Conditional Gift	100.00
Chinese Work	146.05
Salaries	727.25
Coan Land	240.00
Educational-Social Work	168.90
English-Portuguese Work	189.90
Salaries	1,486.50
General Fund	130.00
Hawaiian Work	82.50
Salaries	799.75
Investment	2,950.86
Japanese Work	208.00
Salaries	971.25
Ministerial Relief	62.60
Office Expense	65.88
Oahu Aid	20.00
Real Estate Fund	90.00
Spreckels Property	2.00
	<u>\$10,385.87</u>
Excess of Receipts over Exp.	\$20,135.01

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EVENTS.

December.

1. Delegate Kuhio institutes suit to break trust which controls property of Queen Liliuokalani; purpose said to be to restore to aged queen her estate unhampered by trust, and to insure Kuhio share in property.

2. S. S. Great Northern arrives on maiden trip to Hawaii, bringing big party of tourists.

4. Children's Fete given by Outdoor Circle on grounds surrounding W. R. Castle residence well patronized despite threatening weather.

5. Jeff McCarn admits resignation from office of U. S. district attorney, to take effect Jan. 1; Horace W. Vaughan of Texarkana, Texas, probable appointee.

8. Committee, headed by Mrs. J. Emerson, plans second Tag Day for benefit of Belgian Christmas fund.

9. F. C. Atherton, president of Y. M. C. A., addresses Chamber of Commerce on subject of Army Y. M. C. A. Suggestion that Chamber underwrite expenses favored by some, while others think more varied entertainment scheme would better fill the bill.....Directors of Y. M. C. A. hear comparative statement of growth of Association. Growth in membership, 1567 against 1145 in 1912; all departments proportionately increasing.

10. Supervisor Hollinger, chairman of committee on parks, playgrounds and schools, announces plan to better equip playgrounds. Aala Park and playground at School and Fort Streets to get increased apparatus.....Fastest voyage on record between Honolulu and San Francisco terminated at latter city on arrival of S. S. Great Northern; time, three days, twenty-three and one half hours.

12. Educational committee of the board of trustees of Punahou school considers proposition to introduce military training, making it semi-compulsory.

13. Heaviest mail ever received by one steamer comes from mainland on S. S. Sierra.

MAUI DATES.

Jan. 14th to 19th.—Promotion Committee visit Maui, hold meetings, climb Haleakala, are caught in kona storm and leave two days later than expected by Claudine.

Jan. 16th to 19th.—Maui suffered from severest storm known in history. Thirty-four homes in Iao Valley destroyed, twelve lives lost and one young girl missing; \$50,000 damage to Wailuku Sugar Company and approximately \$150,000 to Hawaiian Commercial and Sugar Company. Bridges and roads on Maui in terrible condition. Bed of Iao Valley completely changed. Citizens' Relief Committee organized with headquarters at the Alexander House Settlement. Three hundred persons in need of clothing and food aided. Rev. Howard Harris, missionary and beloved pastor, died at Los Angeles. Pastor at Kahului, 1914-1915.

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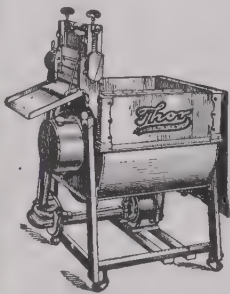
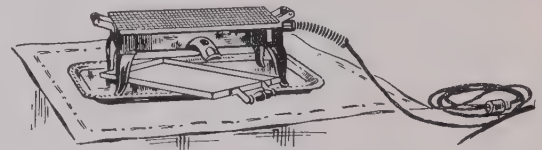
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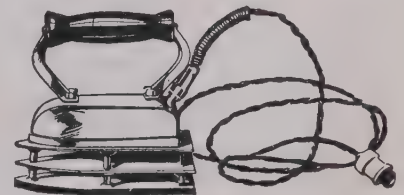


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3. The importance of these islands as a military and naval base is a strong consideration.
4. As a State the Hawaiian Islands would demand serious consideration from other states, and her loyalty and patriotism taken as a matter of course. There is now a lurking suspicion that residents of the territories are on probation. This would be entirely removed were you to become a State.
5. I see nothing to indicate that your people are not as intelligent, as enterprising and as patriotic as those elsewhere in the United States. Your schools, in fact, are better than in some states, and with compulsory education you have developed as intelligent an electorate as can be found anywhere.
6. There is a possibility of these islands becoming a still more important factor in the development of political and commercial intercourse with the Orient. You are so successfully working out the amalgamation of races that I feel confident the result will be beneficial to both the orient and our own country.

HONOLULU

March, 1916

HAWAII

Article by James Munroe Taylor, Ex-President of Vassar, in April Friend

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VOL. LXXIV.

HONOLULU, HAWAII, MARCH, 1916.

No. 3.

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Entered October 27, 1902, at Honolulu, Hawaii,
as second class matter, under act of Congress
of March 3, 1879.

to withstand the world, it is certainly the dictate of wisdom that we should lead off in binding the two Americas and the two Far Eastern powers in a permanent compact of friendship. To do this we must be ready to exhibit fair-mindedness towards Japan and China in our laws governing naturalization. With this concession to interracial brotherhood, however, it should be a simple matter to promote a movement that would bring the great nations fronting the Pacific and in addition, Brazil and Argentina, into a league of comity and co-operation that would forever establish international peace for its members. The extension of this league to embrace European states would follow as a matter of course. It is strange that mainland leaders seem so obsessed with European affairs that they find it impossible to turn their eyes to this golden chance in the West. We suppose a change will come in time, but one questions where the men of large prophetic vision in America are. We have not a single national leader who has begun to sense the possibilities of constructive world statesmanship. Such a protagonist is so desperately needed to open a new era in human affairs that it seems only natural to look for his emergence upon the scene in the near future.



JUSTICE HUGHES

The signs of the turning of the nation toward Justice Hughes in the political crisis which fronts our country today are a significant disclosure of the right heartedness and judgment of the American people. President Wilson's administration has exhibited many brilliant achievements. He has done some things of large public benefit. He has also kept the peace. But the moral failure of his international policy has been far more marked than his record of success. His neglect of duty in refraining from protest against the invasion of Belgium, the weakness of his attitude toward outrages like the Lusitania incident, and his handling of the Mexican situation are not pleasant for Americans to contemplate. They represent lost opportunities. And to this the

administration's capitulation to the preparedists after a fine show of attachment to peace and little ground is left for confidence in the ability of the present government to cope in a strong, large-minded and progressive manner with the world questions confronting American statesmanship. Mr. Bryan, who led the revolt on behalf of a consistent peace policy, is believed to have been responsible for a number of the worst failures of his whilom chief in the conduct of our foreign relations. He certainly has completely forfeited all claim to public faith in his ability to guide the nation. This leaves Colonel Roosevelt as the one great positive personality in the front rank of candidates for national leadership, who can at all be hopefully considered as promising to be equal to the task our next President must face. There can be no two opinions as to his consummate ability. He is the great American genius. But his erratic tendencies, his trust in physical force, and the intemperate character of his speech have made him seem to some the Alcibiades of his age and nation. Men who sincerely admire him and are most generous in recognizing his inestimable services to his country, dread the thought of his ever again being the custodian of the large powers entrusted to an American President. At this, the most critical juncture in human history, a leader is demanded for the greatest peaceful nation on earth who combines judgment and fortitude, who is both master of the conserving forces which the past has created for the orderly evolution of human society and able to utilize the progressive tendencies which alone can neutralize the germs of decay and disease ever ready to menace organic growth and life. It is just here that Justice Hughes looms large in the nation's vision. His remarkable record as governor of New York shows him to be at heart a progressive, in full sympathy with a growing world. He can lead with rare power and effectiveness. Comparing their records in the gubernatorial office where alone comparison can be made, not even Colonel Roosevelt can equal Justice Hughes in progressive achievement. And what the ex-President seems to

THE recrudescence on the mainland of the Oriental question incident to further discussion upon restrictions proposed to be placed on Asiatic immigration brings into prominence the great opportunity facing American statesmanship. It is very significant that two of the three mightiest nations on earth, Great Britain and Russia, have negotiated special treaties with Japan, the former with keen prophetic vision early in the present century, and the latter within a few weeks. The third, our own nation, has allowed its Asiatic relations which were much more intimate and cordial than those of the European Lion and Bear to go from bad to worse. It is not too late, however, for America to retrieve its blundering policy. Fortunately, our relations with the A. B. C. countries of South America are far pleasanter today than they have been in many a long year. The craze for preparedness, however, has been suffered to hide from our people the great advantage which the European war has been working out for America and Asia. Instead of devoting all our energies to becoming strong enough

some to lack, the Judge possesses, political self-control, mastery of centripetal power. He is in himself a great conservative force. His splendid self-restraint was never better shown than in his consistent stay in the wings when from all over the nation voices are summoning him before the footlights. The contrast between this conduct of quietude and Col. Roosevelt's successful sojourn in the limelight is as strikingly dramatic as any scene on the boards of present day life. The American people need today more than ever before in their history except during the age of Washington, such a character at their head, a man able to be their chief servant yet most reluctant to play that role because conscious of the tremendous responsibilities involved. America has three men who fairly ache to be elected President in 1916, Woodrow Wilson, William Jennings Bryan and Theodore Roosevelt. Each thinks himself best fitted of all Americans for the tremendous task. It has one man who combines the elements most required for its chief magistracy at this crowning crisis of history, Charles Evans Hughes, and the American people know it. He does not want the position. He refuses to be a candidate for it; that is good. The people should command him to be their servant. No living man could refuse to obey such a command. His right to a leadership thus conferred would be unquestioned. The nation under him could press forward unitedly and take its rightful place in the movement for a larger, more human world, of which the terrible sufferings which mankind is now enduring are the birth pangs.

THE CARNIVAL

Nineteen sixteen certainly failed to equal its immediate predecessor in presenting a program of striking features for Carnival week. Nevertheless, it was most successful. The great day of the festival, Washington's Birthday, was an improvement on that of last year. The parade was more interesting and the restoration of the great feature of earlier celebrations—the procession of decorated motor cars—was thoroughly enjoyed. The Japanese lantern parade was more impressive and varied than ever before. The acme of the week was reached in the Boy Scout exhibition on Saturday morning; one of the best things ever done in Honolulu. The Hawaiian pageant was as usual too slow and dull. Those who have witnessed what country Hawaiians can do in dramatizing Bible stories need no fur-

ther proof of the ability of this people effectively to stage scenes that have dramatic possibilities. Nor do they lack speed. Is there not something out of gear when two such insipid shows as the Hawaiian pageants of 1915 and 1916 are allowed to misrepresent the genius of our islanders for really effective work of this nature? The chief disappointment of the week was the fireworks display. Much had been made in announcements of the Moiliili and waterfront evenings, but both were weak. The massed bands could not be heard and the harbor arrangements took no account of the likelihood of a brisk trade. Tho the wind was not strong, the framework for the staged pieces went gallivanting according to the daily press and the crowds were treated to a long drawn out wait. The weather during the week was perfect and Honolulu was at her best. The games side of the Carnival was excellent. Tennis, swimming, soldiers' sports and races all entertained people most happily. Despite all drawbacks everyone had a royal time and the gratitude of guests and residents went out heartily toward the management.

NAURU MISSION

The friends of Nauru or Pleasant Island who some sixteen years ago sent Rev. and Mrs. Philip A. Delaporte thither to accomplish a work rarely equaled and perhaps never exceeded in the history of the South Seas have been grieved to learn that, as one of the results of the European war, circumstances have arisen that will make it unwise for the Delportes to return thither. In the past eight months or more, the family, together with Miss Olga Meitzner and Tim Detudamo, a trained Nauru worker, have been in Oberlin, where Mr. Delaporte and Detudamo have been busy preparing the translation of the Bible and a hymn book for publication. It seems that in November, 1914, the Missionary Herald printed a letter from Mr. Delaporte in which, at the outset of the war he expressed his sympathy for Germany, the land of his birth. Of course, this letter came to the notice of the British authorities on Nauru. Feeling runs high in the South Seas between Teutons and Allies, and Nauru was one of the hottest centers of emotion because early in the war the British there had been deported by the Germans, who owned the island. Subsequently the British captured Nauru and sent the resident Teutons as prisoners of war to Australia. Hence, this published

expression of sympathy with Germany stirred up a hornet's nest on Nauru and the British Administrator, Mr. Charles Workman, wrote the American Board that Mr. Delaporte would henceforth be persona non grata there. We are glad to have the testimony of this same magistrate to the fact that Mr. Delaporte is held in very high estimation by the Nauru people, though the British on the island have no use for him. Missionaries even in peaceful friendly times are not as a rule overloved by the kind of Europeans who drift to such lonely islets as Nauru. In the case of this island, however, it is well to remember that a British company has for years been working the deposits of phosphate there. Hence the character of the resident British on Nauru is far higher than that of the Europeans generally found upon many of the South Sea islands. A missionary is bound to come into strained relations with white men who, careless of religion, in their daily living oppose Christian principles. The story of the Pacific island missions is full of illustrations and hence it is no wonder that the detractors of missionaries are ready to make the most of any feeling against these messengers of the Cross. How far any such animosity enters into the sentiment against Mr. Delaporte on Nauru it is impossible to say. However, it is evident that for the present it is well that he should not return there. After considering the circumstances very fully the Standing Committee of Central Union Church appointed a sub-committee to confer with the Hawaiian Board relative to securing the Delportes for Hawaii. Thus it is hoped they will not be lost to Christian work in the Pacific. Both Mr. and Mrs. Delaporte are so resourceful and successful that Hawaii will be fortunate in welcoming them to its missionary forces. For the present the family will remain on the mainland until the task of printing the Nauru Bible is completed. It is hoped that Miss Meitzner, who cannot return to Nauru alone, may find a sphere of usefulness also in this territory.

THE THUNDER WAGON

Honolulu owns a cart beside which a Chinese tumbril with solid wooden wheels, never greased axles, and no springs, would be a whisper. When it comes growling up the street in the early morning—and this infernal machine never seems to travel except in the small hours before sunrise—it sounds as though the lid of the Inferno

had been raised and all the imps in the pit were yelling out their venomous spite against high heaven. The savage chorus stirs in quiet sleepers a nightmare, and as the shrieking, howling implement of torture roars by, the climax is reached and the victim starts from his slumber with a shock that bids goodbye to every thought of the last delicious morning nap which is the birthright of all hard-working souls. Upon the unfortunates invalided through nervous exhaustion or held bound by illness, the thunder wagon wrecks direst vengeance, as it forces them one long step downward in the dread grip of their disease. Our Supervisors pretend to care for the interests of the people, and pass ordinances against the old-fashioned muffler and strident auto horn, gentle breathings compared with the din of this war car of the God Thor. Is it not time to scrapheap this relic of barbarism? Why buy up-to-date motor fire engines—used once in a dog's age—and cling to this antique cart, which, like the stuff it carries, is fit only for the garbage pile? Give us a rest, City Fathers, a little more chance to sleep till sunrise, and send your thunder wagon to Halemaumau.



PICTURE BRIDES

Of late more has been heard from the mainland anent Japanese picture brides, and it is said that even the halls of Congress have resounded with the so-called enormities of the practise. So far as this outcry is the result of crass ignorance it is the part of sweet reasonableness to have patience with it while explaining how it is that this custom is no more objectionable than our own usages of marriage. When the practise is seized upon by demagogues as a basis for stirring popular passions and prejudices, friends of truth should meet tirade with quiet words of reason until the people who cannot be fooled all the time learn the facts. What, then, are these facts? In Japan men of marriagable age do not set out to win their brides as Americans do. They talk it over with their parents, who select a discreet middleman to act as their agent. Sometimes the middleman hunts up the girl; rarely in olden days, more frequently now, the prospective groom has his eye on the maid he wants, and the middleman is duly appraised thereof; on other occasions the parents know whom they desire, but the middleman is the negotiator. He calls upon the parents of the bride-to-be and, after due formalities, the match is arranged. On the wedding day there is a celebration, but

there is no wedding service like ours except among Christians. There is one legal transaction which constitutes the two parties man and wife. This is the removal of the registration of the bride, as recorded in the books of the local police headquarters, from the house of her father to that of the groom. The house or family is the social unit in Japan, and not the individual. Very often bride and groom meet for the first time when they come together for the wedding celebration. Little by little Japan is changing, however, and the young folks are having more to say than they did in olden times. Now then, here is a young fellow in Hawaii who, having fought his way up to financial competence, wants a wife. The only way he knows how to get one is to ask his parents in Japan to secure one for him. That is the immemorial custom there. The old folks, glad of the request, set about their task. But the Hawaiian or mainland Japanese has acquired something of the Western habit in America, so he sends his photograph along for the candidate and her family to see, otherwise she, or her parents, may not consent to such a far off match. In turn he asks the favor of a picture that he may be satisfied that he is not getting a hag. He has to put up the money to pay her way and he wants a good bargain. After all the participants are satisfied the legal requirement is duly fulfilled by transferring the bride's registration on the government books from her father's to the groom's house. She is now married according to Japanese law. But in order to prevent fraud she is not allowed at once to go to her husband in America. A transcript of the record of marriage is sent to the expectant groom. He forwards this to the Japanese consul, where due entry is made. The consul now notifies the home government that all is correct here and finally, after six months' delay, for the sake of testing the genuineness of the transaction, the home government issues to the bride a passport, stating that she is the legal wife of the groom. Our clumsy government, careless of all these proceedings and discourteous enough not to recognize the legality of the marriage, insists that the two are not man and wife until a wedding ceremony of the Yankee type has been performed here in "God's country." If two Japanese land here as man and wife though they have known no other legal uniting than the picture bride and her husband, it is all right. In one case we receive the testimony of the Japanese authorities as credible, in

the other we treat it as bogus. Of course, there are cases where evil-minded men with confederates on the other side of the ocean negotiate a legal marriage between a girl in Japan and a man in America, and after her landing her husband exploits her. But we in the United States, with our white slave traffic, cannot throw stones. As a matter of fact, the Japanese government is so strict that these harpies have to conduct their business with rare skill to accomplish their purposes, and even then the fault is not at the Japanese end of the line but here in America, where police connivance with vice enables the unscrupulous panderer to ply his trade unmolested. The fault is never in the picture bride custom. It is a singular commentary upon our American slur at "picture brides" that a custom somewhat resembling certain details of the marrying at-arm's-length to which the Japanese among us are compelled to resort should have characterized the most exalted livelihood known to Caucasian peoples, namely, that of the foreign missionary. Many a modern apostle of the Cross has been sent out unmarried by his home board—this is especially true of some European missionary societies. After a period of service he would write for a wife to the board authorities, who, knowing his traits, would select a willing and likely subject. Pictures would be exchanged. If all was deemed favorable the bride would be sent to her future husband. These marriages proved most successful as a rule. At times, however, the girl met her fate with some other man en route. Cases also are on record which show that when the missionary and the selected candidate first saw each other face to face, so violent an antipathy arose that the marriage was never consummated. Anyone conversant with the story of the early days of the Sandwich Islands and other American missions know how strangely wives were picked out for the men who had volunteered upon what was then popularly considered an insane crusade. Yet in face of all these facts, when the Japanese among us make use of a most sensible means to avoid taking to themselves American wives—a procedure made a crime by some of our states—and to preserve their racial integrity, just because they act in accordance with their national genius and laws and surround the practise with all the safeguards possible, we cry out against it because it is unholy. Alas, that the pot is so apt to call the kettle black in this year of our Lord nineteen hundred and sixteen.

D. S.

Opening of the Mission Memorial Building

Commemorating the anniversary of the arrival of the first company of missionaries in Honolulu, April 14, 1820, the April meeting of the Hawaiian Board, and the first to be held in the Mission Memorial Building, will combine features especially fitting to the day. It is planned to make the routine business as short as possible, leaving time for an historical address by the Rev. O. H. Gulick, superintendent emeritus of the Board. A short address will also be given by the Rev. W. D. Westervelt. This meeting will be for Board members only.

On the following day, Saturday, April 15, it is probable that the annual meeting of the Cousins Society will be held. Following this meeting, which will be of exceptional interest, the Cousins will adjourn to the Mission Memorial Building, where Board officials will act as guides in a tour of inspection.

Dedicatory services will take place in the auditorium at 3 p. m. on Palm Sunday. In addition to a significant religious service, and a striking historic address, a graphic presentation of the Board's work will be given. Officers and departmental workers will each have a share in this part of the program, which is intended to show the variety and extent of the Board's work. The Young Peoples League will furnish the music for this service.

A union service for the Hawaiian churches will take place in the auditorium in the evening.

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KEEP IN TOUCH WITH YOUR MISSIONARY

The following suggestions to churches supporting missionaries abroad are being circulated quietly through the mainland. We are glad to give them publicity.—Ed.

1. Have his name and field, possibly also his photograph, in your church calendar.

2. Send him a good-sized photograph of your church and its pastor. Send him your church year book, weekly calendars of special interest or your printed matter on Rally Day, Christmas, Easter, Children's Day, etc.

3. Write him several times a year, letting different interested leaders in your church take the responsibility for the letters. Do not fail to have a letter reach him at Christmas, and if possible let some personal gift go to him then.

4. He ought to be told the names of a few key persons, such as the leading deacons and trustees, the superintendent of each department in the Sunday school, the missionary chairman in the Christian Endeavor, and be asked to send them

occasional postcards or some simple souvenir. Tell him how you want to use them and urge co-operation.

5. Write in the spring to see what he could suggest as simple Christmas gifts for his helpers or for the children of his native schools to be sent out by the Sunday school and young people in October. For example, supplies of Perry pictures, colored postcard views of your town or of our great cities could easily be sent. Such articles as simple work bags for the girls, cheap jack-knives for the boys, or large pictures cut from papers and magazines for decorating school buildings may easily be prepared. A "day of work" in the women's circle could produce most useful gifts.

6. One church prints frequently in its weekly calendar pithy sentences from the missionary's letters. This is of greater value than the occasional reading of letters or printing of reports.

7. This same church preserves a beautiful tie in the "fellowship communion service," held in America at an hour

known to those abroad. By agreement, at the same hour the missionary is gathered with his native workers remembering the home church in prayer. The New Year season would be an appropriate time for this service.

8. A nicely bound album of photographs from the field might constantly be circulated among your people. Enlarged photographs of the missionary, his wife, children and home might hang on the walls of your Sunday school room. From the photographs sent you a set of stereopticon slides might gradually be developed.

9. Send your missionary a small sum of money occasionally to buy inexpensive curios and other articles suitable for a small missionary "museum," which will interest your boys and girls.

10. "Pray without ceasing" for him and his work. Make the definite intercession for him a vital part of your church services. When he comes home on furlough, arrange to have him visit your church and to be with you long enough to come in close touch with your church life.

THE PUBLIC SIGNIFICANCE OF A MISSIONARY CELEBRATION



HAWAII should awaken to the fact that we are soon to be in for a series of centenaries and other historical celebrations. It will soon be time, for one thing, to celebrate the centenary of the arrival in these islands of the first band of missionaries, and when that time comes the celebration could be and should be a national one. It was in 1820, soon after the new year, that the weary travelers, in the brig Thaddeus, reached Kailua, Hawaii, only to be rebuffed by the King and kept in suspense for a time until he could make up his royal mind whether or not it would be safe to allow these strangers to remain.

It will soon be time for the descendants of those early pioneers to commence arranging for an adequate celebration of that arrival. It is a celebration that should be taken part in particularly by the representatives of the people of the Southern Islands, of the Pacific Coast and of New England, because the fruits of the Gospel seeds sent out from Boston and sown by the first missionaries to Hawaii have been enjoyed in many continents and islands, by many tribes and races and peoples. The backwaters took the Gospel to the wilds of Oregon; preachers of the Word went from Hawaii to California, preceding the forty-niners; to Micronesia and other Pacific isles journeyed Hawaii's foreign missionaries. Here, the first Japanese to be educated in English received his instructions from the missionaries, and this man helped in a large way to bring about a clear understanding between the representatives of the Shogun and Admiral Perry, the man who "opened up Japan to the world."

From Hawaii, as a result of the training of the missionaries, went young Armstrong to the mainland, prepared, when the call came, to devote his life to the uplift of the lowliest among Americans, the slaves. He fought through the war and emerged a general. He continued in his efforts to help the negroes. He founded Hampton Institute, that has given Booker Washington to the world.

From Hawaii went the Gulicks—to China, to Japan, to Europe, to the South Seas. From Hawaii went the Bingham—to the islands of the sea, to the new-old lands of South America, while upon the bows of a succession of schooners and little steamers, into thousands of ports and landings of the Pacific, has been carried the name "Hiram Bingham," and always with it the word of peace on earth. From Hawaii went many worthy sons to many places of labor. —*The Advertiser.*

WAR AND THE SCRIPTURES

JUST the title is enough to scare one. Still we are not sure that we have ever seen recently any discussion of the subject.

"War and the *Christian*"—yes. Many a man starts out to tell us of what Christ has to tell us on the subject, and he generally quits after one quotation. Manifestly the "mind of Christ" is not disclosed in any one verse of Scripture. People seem to think that the citation of a single passage settles all controversy. An illustration of this form of exegesis appeared very recently in Honolulu, wherein Christ's reference to the Old Testament, "Moses said unto you . . . but I say," was declared by a teacher to indicate His disavowal of the authority of the Old Testament scriptures—his denial, in fact, of the inerrancy of the Bible. This of Him who said, "Think not that I am come to destroy the law and the prophets . . . one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Scripture must be taken together. As has frequently been said, by isolated passages of the Bible you can prove anything.

Here lies the trouble concerning war and the Scriptures. No one recently has taken the trouble to gather *all* the Scripture on the subject, with the avowed effort to get a complete view of the question. Of course, the great mass of people would scornfully deny the utility of such a course. It becomes no Christian to do so.

The reasons for ignoring the Scriptures are not far to seek. Just common laziness is the first and most obvious one. The second is like unto it, viz., a bit of apprehension that the findings might be uncomfortable—even remove us from our fellows if conscientiously followed out.

Why this fear? It may be groundless, since we have not looked the matter up as it should be. But what specifically, *is* the fear?

Is it not this chiefly? Religion and patriotism are assumed to be always reconcilable. Are they? Perhaps a Christian hesitates a bit before he is willing to state positively "My country, right or wrong." On the other hand, if it came to a choice, would a majority of nominal Christians abjure what is claimed to be the patriotic course in favor of that which is right? We feel that it is no pessimism

to say "no." The country gets the first choice in any country we know. The reason is that Christ is not king in any country we know.

A concrete illustration of this conflict is to be seen right here in the islands. It arises out of the "preparedness" fever. Assuming the Christian observance of Sunday worship as fundamental evidence of loyalty to Christ, how about drill in the National Guard Sunday morning? "Too much to assume?" Well then, "render to Caesar the things that are Caesar's and to God the things that are God's." Sunday morning is whose, God's or Caesar's? Might it be belonging to both? Conceivably, yes—when Caesar is reconciled to God. It would be puerile to claim the reconciliation in the case of the National Guard. We would expect some other signs besides the correct handling of a gun, if God and the N. G. were in strict agreement. Here is conflict. What local exigency makes it anything else?

"But," says someone, "did not the old Puritan fathers carry their guns for protection on Sunday, and use them too?" True for you. They took them to church (*and stacked them on the outside*, if we are rightly informed), but never advanced the right to ignore God's claim on their Sunday morning. Granting their use of the guns at all as bolstering up the military side, it administers no comfort to the National Guard, on the Sunday issue.

This is no academic question. It is a real difficulty in Christian work in these days, a stumbling block to many Christians. Let the preparedness people look to it.

Now then, Christian, who has the first claim on you? Settle that and we can come back to the original question. Frankly though, we do not claim to know "what saith the Scriptures?" on this subject. Whenever we have discussed the question with other professed Christians we have had to shun that aspect of the question. Was Christ a "Prince of Peace" to us of this period—a Prince of Peace "at any price?" Do *you* know? Will you answer unhesitatingly? Some tell us "He drove money changers out by force; that surely argues the reasonableness of the use of force." Aye, but would he have killed any of those fellows had they "resisted unto blood?"

Here is the "argumentum ad hominem" fired back at the pacifist: "A man who will not defend his wife and children is not fit to be called a man." It sounds unanswerable. Anyway, few care to answer. It clearly proves nothing to say it, and, of course, has no bearing on the question proposed. Nay, rather, it sounds pitifully weak on the lips of a Christian, when he thereby evades a bigger issue. Even this thing called courage is not so simple as it looks. Few of us who boast our willingness to bear arms have the pluck of a Stephen or a John Huss.

Here is the conclusion of the whole matter: Let us find out the mind of Christ, which is written in the Holy Scriptures—where else? Having found his will, it is ours, not to reason why, but to obey "at any price."

T.R.



A through passenger on the Chiyo Maru was Miss Clara Loomis, returning from a furlough on the mainland. During the lay-over of the vessel Miss Loomis was the guest of Mr. and Mrs. John P. Erdman.

Miss Loomis is the daughter of Rev. Henry Loomis, for many years secretary in charge of the American Bible Society in Japan. She is a Smith College graduate, and taught for several years in the school of which she is now principal.

There are 156 pupils in the school. Although primarily for girls, older women are also admitted, their training being of a nature to fit them for subsequent work as Bible women.



"I made the cross myself whose weight
Was later laid on me.

This thought is torture as I toil
Up life's steep Calvary.

"To think mine own hands drove the
nails!

I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

"If I had guessed, if I had dreamed
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary."

—Anne R. Aldrich.



We are glad to record the rapid convalescence of Rev. F. S. Scudder, managing editor of THE FRIEND. Mr. Scudder was operated upon for appendicitis at Queen's Hospital.

The Distribution of Migration

By John T. Gulick

DISTRIBUTION of migration in the end determines the apportionment of the world among the different races of mankind. No greater problem demands the attention of the statesman.

Our subject may be treated under three heads: the propelling influences, the attractions, and the conflicts with the final result.

I. THE PROPELLING INFLUENCES.

(1) One of these is the crowding of population in the home land. And this depends primarily on four conditions: *First*, the extent of the territory and productiveness of the soil; *second*, on the science and skill used in developing resources; *third*, on the rate of propagation; *fourth*, on the control of sanitary conditions. For example, in Canada and Australia the people are but little disposed to migrate to other countries; for the resources of their own lands offer wide opportunities. From Germany and Italy there is much emigration; for the rate of propagation is high, and the pressure great; while from France but few migrate, for the rate of propagation is low. In Japan the rate of propagation is high, and in recent years the control of sanitary conditions such that the population is rapidly increasing, and the tendency to emigration is strong. In China pestilence sweeps away millions, or there would be a great overflow.

(2) Another set of propelling influences are ambitions, arising from the desire for trade, from the arts of war, and from skill in navigation. These are the chief propelling influences that have led the nations of Europe in their migrations and conquests during the past four hundred years. In the early part of this period, Spain and Portugal were the leaders; but gradually England, with her great sea power, has surpassed all other nations.

II. THE ATTRACTIONS.

The attractions determining the directions of migration have been either trade with populous countries, or opportunities for colonization in sparsely populated countries with favorable climate and inviting resources. English-speaking people have, under the influence of these attractions, gained control of the greater part of North America, and the whole of New Zealand, Australia and South Africa, as

regions for colonization, and have opened extensive trade with Southern and Eastern Asia.

III. THE RESULTING CONFLICTS AND THE FINAL DISTRIBUTION.

What influence will these great movements have on the conflict of races and on the final distribution of the world among them? The fundamental condition determining the final result is not power in war, nor supremacy in trade, nor superiority in the arts and sciences, though each of these may have influence in helping the important power—the power to multiply. At present the white race, though only half as numerous as the colored races combined, occupies twice as much territory. Will it be able to hold this vast domain which it has gained by conquest? The black and brown races will probably hold possession of the tropics through superior adaptation to the climate, though the yellow race crowds into the tropics in some regions. The temperate and arctic regions remain for the white and yellow races. Will they remain as now distributed? This is the great question of the future. The political and commercial domination that Europeans now hold in the populous regions of Asia and Africa will certainly disappear in time; but what of their hold on the vast regions of America and Australia?

In the conflict of races the present result is largely due to superior power in both commerce and war, and power in commerce and war rests on knowledge, organization and numbers. During the past four hundred years the white race has gained predominance through superior knowledge and organization, and not by superior numbers. During the present generation a vast change has commenced. Knowledge and organization is being acquired by a leading oriental nation. Between Japan and China on one side, and Siberia on the other side, lies an extensive region of fine resources, sparsely inhabited, and desired by each of these nations. Which of them will win in the struggle? If all were equally trained and organized there could be no doubt that China would hold the prize, through her vast superiority in numbers; but, through her lack of knowledge and trained organization, she is in danger of losing; while Japan, in numbers about

one seventh as large as China, is steadily gaining in the struggle, although opposed by a rival representing the white race.

But China is rousing herself; knowledge and organization are being gained, and, when the ravages of disease and famine have been stayed, the overflow of population will be irresistible. Whither will this tide move? If her slumber had continued two centuries longer, the rest of the world would, in the meantime, have become equally populous, and the only solution would be the lowering of the rate of propagation for all races. But in one or two generations China will be fully awake and equipped, and her overflowing population will be crowding toward every sparsely populated region of the earth.

Some may think that we can continue to exclude them from the American continent. Unless the increase of the white race is more rapid than at present, it seems to me very doubtful whether this can be done. Our methods of exclusion have already caused a boycott of American goods resulting in the loss of millions. If our hostile attitude continues, other methods of retaliation will be invented, which will perhaps bring us to our senses. It will not be China alone standing against us, but the whole of the Far East, from Saghalien to the Malay Peninsula, will be drawn together in methods of retaliation. We are excluding the day laborers of the East because they come into competition with the masses of our people, lowering their standard of living. In the East there will be no danger from the competition of white laborers, but from our ships and merchants and from some of the products that white men bring; and these will be subjected to restriction. As our shiboleth is America for the Americans, theirs will be Asia for the Asiatics.

This is one result toward which the present attitude of the white race is leading; but can we be sure that mutual exclusion will be the final result, even if mutual opposition continues? Mr. Weale in his interesting volume on "The Conflict of Colour," maintains that this conflict will not disappear; but he believes that the combined power of the English-speaking nations will be sufficient to withstand the pressure from the yellow race, if they only move now and strengthen China, so that Japan cannot override her, uniting the whole yellow race against the white race. But, if the exclusion of both Japanese and Chinese continues, is it not

inevitable that they will be brought together as an opposing force; and, when they are both organized and well equipped, will not their united strength be sufficient to break the bars, or at least to demand and secure a partial opening of the door?

Is it necessary that where the white and yellow races are thus brought together, unending conflict of color should exist? On the solution of this problem depends the peace of the world. When the nations of the East have gained knowledge and organization it is idle to imagine that they can be treated as inferiors. The same treatment that is demanded for ourselves in their lands must be given to them in our lands. The present demand for the exclusion of Orientals is largely due to their lower standard of living and the consequent lowering of the wages of white laborers that takes place under our present methods of competitive industry. When industry is organized for the supply of the needs of the whole community, and not for the purpose of amassing profits for a class of capitalists, and when each man is rewarded according to the skill and amount of his work, the success of one man, or of one class, will not interfere with the success of others, and the fears and jealousies of workers will pass away. Again, under these improved conditions, low standards of living will rapidly disappear, and the community will become a co-operative and harmonious commonwealth.

Shall we then assume that the past and present conflict of color is an anachronism, caused by absurd prejudices akin to the conflicts of the cat and the dog? On the contrary, I believe the correct interpretation to be that the present conflict of color is chiefly due to economic conditions under our present industrial system; for, under these conditions, cheap labor in abundance rendered by those whose standard of living is low, inevitably supplants the labor that offers the same service, but demands better support. The field laborer in Hawaii receives considerably less than the same labor would receive in California; and, if there had been no restriction on immigration from the Orient, would not over 90 per cent of our population be Chinese and Japanese and would not the rate of day wages be less than a fifth of what it is in California? Under such conditions our Oriental population could not have been Americanized as rapidly as they have been and are being today; and the influence

that our Chinese population are having in the awakening of China would not be possible.

Even today in the midst of the great advances that are being made in democratic government and democratic industry in many lands, it seems probable that the best results will be gained in the East and the West, if each works out its own solutions, unhindered by heavy pressure from the other. When co-operative industry has been fairly organized in the progressive nations the danger of friction from the coming together of races will be largely removed. The solidarity of feeling in the workers of the world is so rapidly growing that the clash of arms is being restrained. I believe the peace of the world depends largely on the growth of this movement among the masses of the people. The continuance and growth of races will then depend largely on their vitality, as shown in their industry and their power to propagate.

It will be asked whether this peaceful contact of races will result in their intermarrying to such a degree that race distinctions will disappear. It seems to me probable that many minor groups will be blended and that even the yellow and brown races may become essentially one, as is now taking place in Hawaii; but, though some blending occurs between the white race and the other races, I believe the three great races, the white, the black and the yellow-brown, will maintain their differences for ages to come.

If all race differences should disappear, the spice of life would be diminished and I trust such a condition will never come.

CARDINAL GIBBONS SUPPORTS MOVEMENT FOR CLEAN MOTION PICTURES

The International Reform Bureau has received the following letter from Cardinal Gibbons in response to a request for his support of efforts to secure effective official censorship of motion pictures:

"Cardinal's Residence, 408 N. Charles St.,
Baltimore.

"Rev. W. F. Crafts, Ph. D.,
"Superintendent and Treasurer of the
International Reform Bureau,
Washington, D. C.

"Dear Sir: Whatever will make our American people better, and therefore happier, I am, of course, for.

"Films and moving-pictures have a wide, formative influence, and hence I should like to see them instructive and moral, at the same time entertaining and artistic.

"To secure such we must both try to stop off the flood of degrading pictures, and appeal to our people to demand good films.

"Like food for the body that the Government says must be pure, like correspondence in our mails, which the Government again says must be decent and not obscene, so too the mental food, the correspondence that is carried daily into the minds and hearts of our rising generation through moving-picture parlors, should be wholesome and elevating.

"Hoping that our American people will demand such, I am

"Faithfully yours,

"J. CARD. GIBBONS."

Real Peace and Peacemaking

Stopping a fight does not necessarily give one title to heaven. Fights are always regrettable; and it is well to stop them whenever we can; but there are many attempts to make peace on earth that are distinctly not heavenly. What then does our Lord mean when He says, "Blessed are the peacemakers; for they shall be called sons of God?" The Word of God is always the best answer to questions about the Word of God. Only those are sons of God who have taken Jesus as their Saviour, "As many as received him, to them gave He the right to become children of God" (John 1:12). All other human beings are at war with God. Those who have let Christ end this war for them, and make peace with God for them, are God's sons. And those whose chief interest and mission is to end the war that is going on between their fellow-men and God, who are "peacemakers" of THAT sort, shall indeed "be called sons of God." This is very different from the kind of "peacemaking" that is attempted at The Hague and elsewhere, through man-made international treaties, by those who leave out Christ and regeneration. Such peacemakers, if unbelievers, are not and cannot be children of God. The only true peacemaking is soul-winning.

THE SUNDAY SCHOOL TIMES.

Re-organization of the Y. M. C. A. Staff

WITH the departure of Paul Super for the mainland the latter part of February, the Y. M. C. A. lost a splendid leader who has been General Secretary for the past ten years. Mr. Super's inspiring relationship with the local Association will continue in a sense.

His new position with the Secretarial Bureau of the International Committee will give him an opportunity for enlisting picked men from the leading educational institutions of the mainland to fill vacancies in the local staff, which is organized on the fellowship training basis. The Honolulu Y. M. C. A. is continually preparing men for larger service in the world movement and must have good raw material each year.

Mr. Super's budget for his splendid work is being raised locally and in this way Honolulu will still have a part in his work. He will give the staff the benefit of much of his study and travel from time to time. Contact with the big leaders in the Y. M. C. A. movement will give Mr. Super much inspiration to forward to our Honolulu men.

In order to adequately man the growing Association work in Hawaii, the Board of Directors has promoted several members of the present staff to larger positions of responsibility. Arthur E. Larimer was selected to be the executive secretary of the Central Association, in which he has served for the past six and a half years in various departmental positions.

Lloyd R. Killam will be head of the Oriental Association work, in which he has taken a deep interest for the past two years. Mr. Killam will lead in the development of work for Japanese, Chinese and Koreans.

Samuel W. Robley becomes the independent head of the Boys' Club work of the Association. Mr. Robley has been hard at work for nearly two years in developing strong clubs for working boys at various points in the city.

Jay A. Urice has been selected by Mr. Larimer as his associate in the general work of the Central Association. Mr. Urice will continue to take the leadership in the Educational Department, which has assumed large proportions under his leadership during the past three years. Rolla K. Thomas, who joined the staff last July, was elected Assistant Educa-



Mr. and Mrs. Paul Super Departing for the Mainland

tional Secretary at the last meeting of the Board of Directors.

Richard S. Whitcomb has been promoted to the position of Membership Secretary. He has already proved his capacity for work to the extent that the management of the Association office and general direction of the social work will be added to his duties. Paul Steel has been appointed to the position of Advisory Secretary to the Filipino Y. M. C. A. This will be in addition to his work along the lines of citizenship and in the Japanese Y. M. C. A.

Glenn Jackson has developed the Physical Department to the point where two assistants have become necessary in addition to Clair Tait, the swimming instructor. Gilbert Brown was added this month to the staff of the Physical Department and C. A. Pease, who has been assisting Mr. Jackson in the afternoon work, becomes a regular member of the Y. M. C. A. staff, combining Physical Department and office work.

The report submitted by retiring Secretary Super to the directors, trustees and committeemen at a meeting on February 11th shows that the Association is doing the best work in its history. A total of 3,079 men and boys are being helped in their development toward better manhood. The Central Association has the largest membership it has even had with 1,729

members. The boys' clubs are reaching 500 boys, while the Japanese Association has 300 member. The Korean and Filipino Associations are benefiting 125 and 100 men respectively. Mr. Super's recommendations to the active workers was that the Central Association bend all of its efforts toward internal development rather than in trying to increase the membership. He urged that all of the branches be united more closely by a general board of directors for all the branches.



"It is a great test of Christian character to be able to discern the likeness to Christ in a man, and to love that and nothing else, but that in him. For there may be much in a Christian which may be unattractive. Many Christians are imperfectly mended. Some of them may be censorious, some may be cantankerous, and some of them may be disagreeable. It is something to neglect all these elements of repulsion and to see the root of the matter in an imperfect Christian and love it. Then how great a thing it is to love the brotherhood simply because of the likeness to Christ in them, and to love them the more, the more they are like Christ."—Iverach.



Arthur E. Larimer



Lloyd R. Killam



Samuel W. Robley



Richard S. Whitcomb



Jay A. Urice



Rolla K. Thomas

The foregoing report did not include any report of the Chinese Association, since it is not affiliated with the other work in the city. This organization has, after two years' efforts to revive itself, made the necessary revisions in its constitution to make it a live organization. A week ago the first social for young men was held and was attended by 150 men. The fact that the older and younger men were present in about equal numbers is a very wholesome indication for the Chinese work. There is great need that these two groups be brought together and understand each other better. There is danger that the younger Chinese will give up all the worthy ideals of their fathers without adopting those of the American community of which they are so rapidly becoming a part. The Chinese Association at a recent meeting voted to ask that an affiliation of all the Associations be made, so that they may receive the benefits to be derived from such an arrangement.

At the February meeting of the Board of Directors the plan presented by the educational committee for the establishment of co-operative trade school classes was endorsed and the committee authorized to proceed with the establishment of this new feature. As presented by E. A. Berndt, chairman of the committee, the plan is to co-operate with various trades of the city in the organization of classes for half-time schools for apprentices in those trades.

At a recent meeting of the educational committee with the printers of the city, plans were outlined for the establishment of a co-operative school for the training of printer's apprentices. Two divisions of ten or more boys each will be enrolled the first year. One group will work in the print shops during the morning while the other attends school at the Y. M. C. A. The boys learn the printing trade in the print shops under the direction of the foremen. At the Association classes they are taught related subjects, which will both broaden their general education and have a direct bearing on their trade. The boys in school will have the benefit of the all-round Association program, which includes physical and religious culture along with the class instruction.

The educational committee is now conferring with other local employers in regard to adapting this plan to their trades. The inclusion of an eighth grade class is also being considered. The co-operative trade school plan is being adopted in many

mainland centers, notably in Cincinnati. This type of vocational training makes good in that it has a direct connection with the industry. The boy is given his position as soon as he enrolls in the school, rather than going to school for several years in training for a job which he hopes later to get. He sees the connection between his study and his daily work and his interest is stimulated in both. The plan meets with the favor of the employers in that it enables them to train employees 'for the industry in the industry,' where they learn the work-a-day phases of their trade.

This "Co-operative Trade School" shows the ability of the Association to serve the community educationally in a very practical way. It is able to meet a practical demand in a practical way, adapting its equipment and methods to the situation.

LLOYD R. KILLAM.



Since the following needs for a Y. M. C. A. on Kauai were outlined by Rev. Mr. Lydgate, for this issue of "The Friend," Charles F. Loomis, Boys' Work Secretary of the local staff, has been chosen to direct the island work. He will assume his new position May 1st.

Mr. Loomis explains that the Kauai plan is not to expend money in securing elaborate equipment. Rather school houses, churches and halls will be used to a great extent as community centers. Thus the work will grow simply and naturally, and no central building will be talked of until an amalgamation is justifiable.

The work, according to Mr. Loomis' announcement, will be undertaken for the present throughout the more populous sections of the island: Kekaha to Lihue, with a view to covering other territory as it develops.

Mr. Loomis will organize clubs and classes in the chosen communities and will seek to acquire helpers in the work.

This, the first rural Y. M. C. A. to be organized in Hawaii, is provided for by a budget covering the expenses of the first two years.

RURAL Y. M. C. A. ON KAUAI.

KAUAI is organizing a new department in the line of practical Christian work, viz., Rural Y. M. C. A. Any observant person must be impressed by the fact that there is a great need in our island communities for some fostering and guiding agency, as well as some interesting activity, immediately following the

public school. While children, boys especially, are in school, they are kept pretty well occupied and kept pretty straight, being under more or less careful supervision, but when they are released from school, with nothing particular to do or to interest them they are apt to fall into bad ways and perhaps even go utterly to ruin before they have worked into the current of an active, useful life, or have assumed the responsibilities and restraints of a home. It is a very common experience in our rural communities to find such boys hanging around coffee shops, and places of cheap amusement, developing hoodlum instincts and habits. Some agency that would guide and interest them during this critical transition stage would be exceedingly valuable.

The proposed plan of activity, in a word, is to organize in the various rural communities such groups, clubs, classes or societies as may be feasible, about whatever interests may appeal to the boys—athletics, music, debating, citizenship, post-graduate study, etc.—giving them, at the beginning, an interest and a sense of doing something, and then, later on, using that as a means of development towards higher and better things. The secretary, who will have charge of this work, will of course be an aggressive and constructive Christian, and while Christianity will not be offensively imposed on any one, it will be the constant ideal to influence the boys along the lines of Christian development.

One of the deplorable tendencies of our island life, as every where doubtless, is the drift of the young to the cities, where they expect to find clerical work of some kind, work for which they are not fitted, and for which there is already an over supply. One reason for this is the poverty and monotony of the life in the country. It is hoped that this rural Y. M. C. A. movement may offer these young people more to interest them and thus tend to keep them in the country, where they are needed and where they can do their best work and where they can also be the happiest and most contented.

The plan is to engage a trained and experienced Y. M. C. A. secretary, who will live at some central point, probably Eleele, and who will organize and conduct these clubs throughout the more populous sections of the island, seeking and developing such local assistance as may be available in the different communities.

The proposition has met with a very encouraging response from the good people of Kauai, financially and otherwise, and there is every assurance that it will

be carried to a successful issue. It is expected that actual work will begin May first.

J. M. LYDGATE.

Following Columbus to the New World

ON JUNE 7, 1892, I re-enlisted in the Navy and was sent from the U. S. S. *St. Louis* to the U. S. S. *Newark*, Rear Admiral Bennem and Captain Casey in command, and sailed from New York to Smyrna, Asia Minor. On board was the American Minister, who had just received his appointment from President Cleveland.

After landing him at his destination we were ordered to Cadiz, Spain, to help fit out two of the three Columbus ships that were to sail for the United States on the 12th of October, 1892, in time for the Chicago Exhibition.

It was just four hundred years after the date that Columbus made his first voyage to the New World in his caravels *Santa Maria*, *Pinta* and *Nina*. The last, being of fifty tons register and the smallest, was his flagship. I was assigned to this one, as the U. S. Government had paid for the building of the *Nina* and *Pinta*. The third ship, *Santa Maria*, was brought over by the Spaniards.

Arriving at Cadiz we were sent aboard and assigned the job of fitting out and rigging those ships as they were four hundred years before. Directing the work was the oldest boatswain in the Spanish navy, retired, whose age was ninety-two. He was loaded with decorations of all sorts and their weight seemed to put his old "hulk out of trim," as at times he was very much down by the head, not from old age but from prize bullion. The old "cachelot"—and a "right whale" at that—was very top heavy on any subject that was nautical. He was armor-plated, like any old whale green with age and covered with barnacles; his were medals, mine, by the way, are scars. But I am going to the lee-ward of my course. That is another yarn.

On board the *Nina*, with Lieutenant Calwell and Ensign Brant in charge, were the Queen of Spain, with her eight-year-old son, Prince Alphonso, now King of Spain, Princess Isabella, also dons and knights of Spain, the Crown Prince of Germany, the Duke of Edinburgh, and the Prince of Wales, now King of England, Lord Charles Beresford, our Minis-

ter to Madrid and Naval Attache Little, with our own Admiral, flag lieutenant and staff, and others too numerous to mention.

With all this pomp and splendor, a sham which the Spanish poor had to pay for, we arrived at Cadiz. The Carnival had started and we were in great haste to make our trial trip to Geona, Italy, the birthplace of Columbus. Here we were to receive the King and Queen of Italy and also the Crown Prince and Princess of Monaco.

When the day at last arrived the naval tug towed us out of the harbor into the bay of Cadiz and we made haste to set sail, our old whale of a boatswain giving orders in Spanish and pidgin English. It was all new to us, for everything about those ships in the shape of rope was single and double Spanish burltons. Her braces, lifts, downhauls, outhauls, inhauls and uphauls, all burltons, strops and toggles.

At last, with all sails set, we were humming along with the breeze. When we were given orders to get ready to tack ship the old whale took the helm and put it to the lee, shouting all the time in Spanish to let this go and let that go, "*you gringo mariniero North Americano much a marlo nobueno.*"

Let everything go we did with a flame of Yankee tars blue oaths exploding like a shower of meteors. What happened then? Why, just this: that Spanish high-heeled shoe, so some of our men called the ship, ran away from us. Round and round she flew, snorting and sneezing, bucking and jumping, our old whale of a boatswain blowing and cursing and your humble servants of Uncle Sam dodging their cocoanuts. No Western bronco-buster ever had a harder time breaking a bucking colt. I once learned a few lines about "McCarthy's Mare" that just fit that ship:

Off she went, off she went
Begobs we were not worth a cent;
And the roads were just as hard as
flint
Behind McCarthy's mare.
"Hould her in," McCarthy cried.
"Stop her," said McHugh.

Sure, we thought we'd shake to pieces as along the road we flew.

Of course you have tied a tin can on your next door neighbor's dog's tail just to see him go 'round and 'round like a merry-go-round and never get nearer the can. That was just us trying to catch our stern—I forgot. You may be some lady reading these lines and say you never did such a thing. Very well, I will bet all the tea in China you coaxed your brother to do it, and of course he took the blame. This would happen only before we got "polished up" and now you cannot look through the veneer.

But I am sailing too near the quicksands, and must again come back to the course we were on.

The flags of the castles of old Castile never did such a fandango as they did in this breeze. When I looked aft and saw our old boatswain I was reminded of the Cid, and mentally quoted:

"There stands the Cid, a gallant knight,
A Castilian bold and true."

Of course he was kerflummuxed and I pitied him. His side lights were growing dimmer, trickling with spray—or was it tears?

When Lieutenant Calwell hoisted up the distress signal the tug came out and just saved us from going on the rocks. When we were towed to port we had to re-step our foremast further aft and make a ring tail sail to carry over the stern. Soon we were all ready, but not to sail. That order was countermanded and we were towed by the U. S. S. *Bennington*, now a barge in Honolulu harbor. The U. S. S. *Newark* towed the *Pinta*. We visited all the Mediterranean ports and had a grand old time on the way back to Cadiz, where we lay a few days, and on the twelfth day of October, 1892, just four hundred years after Columbus sailed, we started on his old route, our first stopping place being Las Palmas, Canary Islands.

The captains of both the *Newark* and *Bennington* took the precaution to have a life-saving apparatus rigged from our mastheads with breeches buoy to carry us in case of need. But such rolling and tumbling and such a game of loop the loop I never want to experience again. One of our men wore a cork life belt four days after we sailed. We could not stand on the ship's deck, we just laid down on it—or, I should say, we were the first four days hanging on. I and

others of that crew will wager that Columbus never made that egg stand on end aboard the *Nina*. I guess Columbus, being a sailor, could spin a pretty good yarn himself.

We sailed from Las Palmas to St. Thomas and from there to Havana, Cuba, where there was more pomp. The American flag was hauled down, and in its place was hoisted up the royal standard of Spain. Manned by a Spanish crew and towed by a Spanish man-o'-war, the ship, minus the American crew, was taken to Hampton Roads, Va., and from there to the naval review, New York. We were in the *Newark*, forming part of the fleet which gathered at Hampton Roads. Here we met the crew of the *Viking* that had pulled across the Atlantic from Norway. We came to anchor abreast of Battery Park, where only a few years before I had fired a salute of twenty-one guns as John Ericsson's body was taken aboard the *Baltimore* for Stockholm, Sweden, but this is another yarn.

Yours to a Clinker,

HENRY ALLEN.

P. S.—We brought with us Columbus' compass. It had only the four cardinal points. We had also his charts, two of his guns, breech loaders by the way—a small plug for the breech block and a pin a quarter of an inch in diameter to keep it in place.

When the Spaniards fired a salute from these guns in New York harbor, in answer to the royal salute to Princess Isabella, Her Highness was struck on the shoulder by one of the breech plugs. She was not seriously injured, however.

In conclusion I would like to say that the royal personages mentioned in this story, and others I have met in my travels, I found to be just unassuming men and women, "thoroughbreds" in a truly democratic sense.

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LEADING FILM COMPANIES FOR FEDERAL CENSORSHIP.

The Paramount Pictures Corporation, the Famous Players Film Company, the Jesse L. Lasky Feature Play Company, the Equitable Motion Picture Corporation, and the World Film Corporation, on January 26, 1916, filed a brief for Federal censorship of films, signed by attorneys of all above companies, in which they said:

"The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the

business, this cancer must be cut out. A Federal regulatory commission should prove a fearless surgeon, and we therefore favor such a commission."

This gives the case for revised Hughes bill in a nutshell.

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Digest of Reports for Fourth Quarter, 1915

Read at the February meeting of the Hawaiian Board by Acting Secretary H. P. Judd.

Varying from the form in which the Digest was made last quarter, I shall review briefly the situation in the different islands, beginning with the largest island, Hawaii.

HAWAII

Rev. S. Aoki arrived in Kona October 1st and since that time has made good progress in the new work awaiting him. Rev. F. S. Scudder made a visit to Kona district and besides preaching in the Central Kona Church, visited other departments of the Board's work.

Rev. George Laughton of Hilo also preached in Central Kona Church. This church has suffered a loss in membership, owing to the removal of many of its members from the district. This may be traced to the fact that the plantation has changed ownership, but it is also to be noted that other members have come into the district because of this change of ownership.

The Sunday school of Central Kona Church reports a steady progress and Dr. Baker, the pastor, reports that the sale of Bibles and religious books is very gratifying. Miss Tomlinson, assistant in the work here, resigned the first of the new year. Dr. Baker, who is supply for Lanakila and Napoopoo churches, has called on all the members of these two churches, and during the quarter, has visited every church in the districts of North and South Kona.

At the last quarterly conference, discussion took place of the material appropriate to church and Sunday school services, and several visitors from Kohala made this gathering one of unusual interest.

The Honokahau chapel has been rebuilt. The last hundred dollars for this work was given by a Mr. Kahale, one month before his death.

Rev. and Mrs. K. Kokita arrived in Olaa on November 6th. Mr. Kokita has taken hold of the work in a very satisfactory manner.

During the quarter Rev. F. S. Scudder made tours through the Kona and Kohala districts. The Japanese at Honaunau have been encouraged to erect a chapel, and there is a group of earnest inquirers at that place. Mr. Scudder held largely attended meetings in the Kohala District. It is gratifying to note the interest taken by Manager Watt in the work of S. Mamiya.

The Hilo Chinese Church reports a healthy growth in its various activities. During the quarter the new Sunday school building for the Haili Church in Hilo was begun and practically finished before the end of the year. Since the beginning of the new quarter it has been finished and dedicated.

The church at Puula, Puna, has been repaired. The acting secretary of the Board made a tour in the Hilo and Hamakua districts, visiting various phases of the Board's work.

The Portuguese Church at Hilo reports a steady progress in the church services and in Sunday school work. A basement room has been constructed, the total cost being \$1,800, all of which except \$600 has been raised. The Christmas exercises of this church and its branches were of unusual interest.

Mr. Anderson's work at Pahoa has continued satisfactorily. The chapel called "Pahoa Mission" was dedicated in October. Mr. Anderson has been working also at Waiakea, Papaikou, Pepeekeo and Hakalau.

MAUI

Rev. R. B. Dodge, agent for Maui, was absent the larger portion of the quarter, enjoying his vacation on the mainland. He attended the National Council in New Haven, Connecticut, in October, and spoke on "Ten Years in Hawaii." During his absence and because of considerable illness in the community, the attendance at the Wailuku Union Church was considerably less than normal.

Mrs. Matthews is doing good work among the Japanese and Chinese in Wailuku and Mr. Matthews is master of the situation at Alexander Settlement House.

Mr. Dodge stated in his report that "through lack of pastors some of the Maui Hawaiian churches are crippled in their services and pastoral visitation. I sincerely hope that this condition may soon be changed for the better."

Mr. Yee Kui, pastor of the Wailuku Chinese Church, has gone to California to spend a year in study at the Pacific Theological Seminary in Berkeley. In his absence Rev. Lo Yuet Fu will carry on the work at Wailuku and Keokea.

Rev. W. B. Coale has kept up the services at Hale Aloha in Lahaina, and during Mr. Dodge's absence preached in Wailuku Union Church. He has attempted to get acquainted with the people and win their esteem, and in this there are evidences of real success. He reports that it is slow working learning the Hawaiian language. He has been delayed by the beginning of the complete repairing of the new parsonage, and also by the lack of time for meetings for study on the part of his regular instructor.

The church building at Honokawai has been remodeled, and on December 12th it was dedicated. About two hundred people attended the dedication and Sunday school rally connected with it.

Rev. George E. Lake, missionary of the Board for East Maui, reports that he has made one hundred calls during the quarter, besides the visiting of several of the public school in his district. He has tried to shepherd the churches and has assisted in Sunday school and Christian Endeavor rallies. The people look to him as a real friend. He has kept up his preaching services without a break. He has helped to promote and organize an improvement society, of which he was offered the presidency, but declined. He has been made chairman of its executive committee. He also was largely responsible in getting up a community Christmas celebration. Mrs. Lake is interested in the boys and girls of Hana and has fed and clothed and mothered many of them. Mr. and Mrs. Lake are teaching quite a number of Filipinos the English language. After six months' sowing, it is gratifying to note that some of the seed is springing up.

OAHU

Rev. J. P. Eddman, agent of the Board for Oahu, was absent on the mainland for a large portion of the quarter, enjoying his vacation. He attended the National Council at New Haven, and while there had a conference with Rev. C. J. Ryder, Secretary of the A. M. A., who seemed to hold out little hope of securing an additional grant from that organization.

At the Oahu Association meeting, held at Waianae in October, Rev. S. W. Kekuewa was installed pastor of the Waianae Church.

The Waialua Church debt of \$200 has been pledged and it will soon be paid.

The Oahu Aid Society has been merged with the budget of the Board in regard to the matter of salaries.

The Brown & Curry meetings were very beneficial to the Hawaiian churches of Honolulu. The superintendent is teaching a class for those who signed cards. They meet twice a month at Kaumakapili Church, and are studying the life of Christ.

Rev. S. K. Kamaioipili was ordained in October, and has been appointed assistant pastor of Kaumakapili Church, although he has been preaching in several places on Oahu and Kauai.

Contributions and pledges have been sufficient for the erection of a combination chapel and parsonage for the Japanese work at Waianae and construction has been begun on same.

The Sunday evening services in English in the Fort Street Chinese Church have been continued, and Rev. N. C. Schenck reports considerable interest in these services. Thirty young Chinese signed cards as a result of the Brown and Curry meetings, and Mr. Schenck is meeting with these young people and teaching them concerning the Christian life. Six or eight others desire to attend the Second Congregational Church as a result of these Brown and Curry meetings.

Mrs. Tsang Yau, the new Bible woman for the Fort Street Chinese Church, has arrived and is at work. Mrs. Fung has been transferred to the Second Chinese Church. Once a month a prayer and conference meeting with the Chinese workers of the Board in Honolulu has been held, and they have proved very helpful spiritually.

The Portuguese Church reports some advance. They are enjoying the new parish house, which provides adequate quarters for social entertainments and for the important work of the primary department of the Sunday school. The members of this church are extremely grateful to the friends who gave the parish building the curbing and one hundred feet of sidewalk. The church has paid all its expenses for the last calendar year, and has given \$25.00 per month to the work of the Board, closing the year with a debt of only \$2.50.

The Young People's League in the early part of the quarter showed signs of a decline. This was due to a lack of spirituality and over-emphasis on secular interests, the military duties of some of the members on Sunday, and the absence of some of the best workers on the other islands. The Brown and Curry meetings seemed to revive interest in all lines of the League. A new company of earnest young workers was raised up and a prayer

meeting was organized by them. A deepening of the spiritual life among the League's members has taken place. The League has co-operated with such churches as Kaumakapili, Methodist, Central Union and Kamoiliili Chapel. It has also assisted in the work at Kauluwela, Beretania and Manoa Missions. The League is desirous of obtaining better financial support, due to increased expenses.

KAUAI

The Hawaiian churches at Waiole and Lihue are still without pastors, though Hon. W. H. Rice and Rev. S. K. Kamaioipili have ministered to the Lihue Church.

The plan to transfer the Hanapepe Church from Rev. J. A. Akina to Rev. S. K. Kaulili failed, although Mr. Kaulili will co-operate with Mr. Akina in that place. The location of the rural Y. M. C. A. secretary at Elele will help the work at Hanapepe.

Several of the Hawaiian churches held special Christmas services, and also a watch night service for the New Year. At Waimea a tableau was given representing several of the old Hawaiian legends.

Rev. J. M. Lydgate, agent of the Board for Kauai, went on a "Brown and Curry Echoes" tour, taking with him a company of trained singers, meeting with gratifying results.

The Hawaiian ministers now meet with Mr. Lydgate once a month in Lihue for the purpose of study and conference.

The Lihue Japanese Church is undertaking a movement for better equipment. Hon. W. H. Rice has given the Board a lot for the church, and it is planned to erect a dormitory and kindergarten, as well as to remodel the church building.

A concert was given in Lihue to show sympathy for the Japanese in their disappointment that the Coronation Day celebration could not be held on account of the stormy weather. Many of the Lihue people co-operated with the Japanese, and their kindness was much appreciated.

Rev. F. S. Scudder conducted meetings with some Bible tableaux, and also held a meeting of younger Japanese, using only the English language. The work of a choir of young people was a feature of that meeting.

Rev. T. Oho, pastor of the Hanapepe Church, has become considerably involved in some serious financial difficulties and is now on Oahu seeking to straighten them out.

The Kauai Association met at Hanalei October 20-22, and the spirit of the meeting was hearty and helpful as usual.

Boy Scouts of Hawaii

By JAMES A. WILDER

Scouts and Scoutmasters

WITH this issue of "The Friend" the monthly Scout letter is instituted.

Our Sixth Annual Rally was top notch as regards both the number of Scouts, Scoutmasters and the audience.

Again the Governor, the Queen, and a distinguished company watched us work.

The requirements of the Carnival, under whose auspices we gave the rally, called on us for quick work. Our two-hour show was given in one hour and thirty minutes, without a lost minute.

Notable successes were the diamond hitch by the Arndt twins of Honolulu, the life-saving drill by Honolulu IV, in very quick time and splendid morale, the watch tower and the Queen's flag—from lumber and rope on the ground to a handsome tower twenty-five feet high (in sixteen minutes!) and the suspension bridge of Honolulu VI, erected in eighteen minutes.

I have watched many Scout rallies. This one beat them all! Best of all, however, were the cooks! We served on the ground, under primitive conditions, open fires, drip pans and camp equipment, 250 small loaves of bread of the lightest and browned to a turn; 250 hamburg steaks, 250 lbs. of potatoes, and 250 cups of chocolate, hot as Kilauea!

Here were three new troops engaged. Bakers were the Honolulu XIV, Portuguese colony boys, and the best ever! The cookies were the new Manoa troop—under the new Scoutmaster Charles Judd (Territorial Forester) and his assistant Scoutmaster, President Dean of the College of Hawaii. The cooking was tip top!

And the chocolatiers! How they labored! Cleaning up afterwards was a large part of this contingent's work, Bravo, tenderfeet! Climb high, you will, with such a start.

Our bread line was the pink of order. All were helped in eight minutes, including the Scoutmasters. Noble work, scouts, and I know what I am talking about.

The property acquired by the Local Council amounts to \$180.00, with the Honolulu Boy Scout tents, sixteen in number, \$70 more. These tents are for issue to good scouts at a rental of ten cents per day, limit one week. The Scout

must deposit \$2.00 against damage, and must pay for the tent if lost, at \$3.95 each.

Next Easter vacation will be the Annual Camp at Kailua. Two steers are fattening and the wood, six cords, is being cut. The baggage will go by water, S. S. Mokoli, and the camp will be for ten days. Vegetables have been planted for our use and the annual troop contests will there take place.

J. A. WILDER,
Special Field Commissioner.

♦♦♦

CHEERS from three thousand spectators greeted the Boy Scouts of Hawaii at their Sixth Annual Rally given in connection with the 1916 Mid-Pacific Carnival.

The rally was one of the big events of this year's program, not only in point of attendance, but in its educational features and in showing to the people of Hawaii to what degree of par excellence Scout craft has developed in these islands.

The Scout's cheer, the Scout's law, the Scout's habit and the Scout's motto, led by Special Field Commissioner James A. Wilder, preceded the hoisting of the flags by honor scouts with the band playing the "Star-Spangled Banner."

Under the direction of L. F. Carlisle of the Marconi Co., Troop I, Scoutmaster Geo. F. Potter, and Troop V, Scoutmaster Harry S. Hayward, rigged up in record time a field wireless station and soon the music of the sending apparatus and the rat-a-tat of electric sparks were heard all over the ring. The field wireless instrument was reputed to have a sending radius of one hundred and fifty miles.

The lashing of a signal tower was done with speed and efficiency. The structure was made of bamboo in four sections, and the parts so securely lashed that a scout mounted to the top with complete safety. A flag presented to the troop two years before by Queen Liliuokalani was unfurled from this high pinnacle.

Wig-wag communication was established with Punchbowl from the tower, and a telegraph line laid to the grandstand.

Troop III next got into action with the building of hurdles for a temporary bridge, under the direction of Scoutmaster R. L. Noggle.

Hamburg steaks, French fried potatoes and hot biscuits cooked on the ground for the legion made an instantaneous hit. The culinary department was in charge of Scoutmaster Charles S. Judd.

Piping hot chocolate was turned out by the pot full by troop XIII, in charge of Scoutmaster F. Q. Cannon. This was sampled by the crowd and pronounced most delicious.

Troop II had charge of the Red Cross tent and supplies. This troop, commanded by Scoutmaster Robert Anderson, gave a most satisfactory exhibition of "first aid" work.

Scoutmaster M. G. Santos, assisted by the boys of Troop X, was in charge of the bread-baking—a tremendous task successfully accomplished in primitive ovens.

A suspension bridge, supposedly spanning a bottomless abyss twenty-two feet wide, was put up in short order by Troop VI. Before the bridge was completed several scouts crossed the imaginary aperture by means of aerial projections. When the structure was completed the kits of the Scouts were taken across.

An exhibition of the "diamond hitch" furnished much amusement, the army mule used being said to hold the swift-kicking record of the United States. "Maud" was in an agreeable mood, however, and the saddle, camping kit and provisions were speedily put in place.

By means of a pole and set of ropes two small Scouts showed how traffic could be cleared by removing a log weighing two tons from across the roadway. This was part of the exhibition of Troop VI. In another part of the ring a Scout busied himself in map making by plane table.

Troop IX, of patrol I, built a banana lean-to said to be waterproof. Such a structure is often a necessity in time of a storm in the open. The same troop demonstrated the use of pot hangers of all sorts, different ways of laying fires, of making make-shift lanterns and climbing a royal palm tree by the two-loop method used in Raratonga. Camp utensils and furniture were also shown in actual use by the Scouts.

The next big item in the program was the "Day in Camp," in which four patrols participated. The unpacking of the kit carts, the making of camp kitchens, pitching tents, etc., was watched with considerable interest.

Succeeding numbers were a javelin-throwing contest, an equipment race, and an antelope race.

A valuable demonstration of the day was that of rescuing the drowning. The

first exhibition under this head was that of rescuing a person who is not struggling; the second, of a person struggling but fairly manageable; third, of a drowning person struggling so hard that his arms cannot be grasped; and finally of a person cramped or exhausted but cool and obedient.

Different methods of securing release from drowning grips were next given, followed by an example of how resuscitation methods may be successfully used. First aid while waiting for the doctor, a splint and bandage exhibition, a stretcher drill, carrying the injured by "chair" and firemen's lift and the improvised Scout stretcher.

Much interest was taken by the crowd in watching the fire-lighting and water-boiling contest, for which a time limit of twenty minutes was given. To win it was necessary that the contestant make his pot of water boil over, while spilling the water or failing to light the fire with two matches disqualified the entry.

The fire without matches contest was won in four minutes, which was considered slow time, as the record of the Hawaiian Scouts is one minute and two seconds.

Gen. J. H. Soper was in charge of the archery contest. As the bow and arrow

are seldom seen in Hawaii this was interesting to many.

One of the Scout's cardinal virtues is his willingness to "do a good turn." This was demonstrated in fine shape when an alarm of fire being sounded, the boys responded with a will. It was a cane fire and soon extinguished.

The final number on the program was a burlesque life-saving stunt in which a gay young widow and a young admirer in a canoe figured.

♦♦♦

Rev. H. P. Judd and Rev. Norman Schenck, newly elected scoutmasters, were unable to participate in the Sixth Annual Rally, owing to their departure for the island of Hawaii in the interests of board work. They gave addresses to the Boy Scouts of Kohala, who were unable to come to Honolulu.

Central Union News

Dr. Williams' Sunday Morning Class.

The course of lessons which Dr. R. D. Williams, principal of Mills School, is giving in the Lecture Room of the Kilohana building at 10 o'clock Sunday mornings is interesting a large group of thoughtful

men and women. Under the general theme "*Through Man to God*" he has been taking up in succession the following topics:

1. "Authority in Religion".
2. "The Mind of Man and the Mind of God".
3. "The Question of Revelation".
4. "Some of Man's Proofs of God".
5. "The Place of the Bible".
6. "What Think Ye of Christ"?
7. Prayer.
8. Atonement.
9. Faith.
10. Some of Man's Substitutes for Religion.

Dr. Williams is peculiarly well fitted to discuss such a series of topics, being a thorough student of psychology and of the philosophy of religion. Those who are attending the class count it a great privilege to study these fundamental problems of our Christian faith under so capable a leader.

A Successful Sunday Evening Series.

During the months of January, February and March, the Ministers of Central Union Church are giving a series of Informal Talks on "Vital Religious Questions." Judging from the increased attendance at the Sunday Evening Service

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since this series was begun, the plan may
be counted a success. The Ministers
speak on alternate Sunday evenings. The
following is the list of questions which
they are discussing:

Dr. Scudder's Series.

Jan. 9—Why "Father"?
Jan. 23—Does God Speak?
Feb. 6—How God-Man.
Feb. 20—Why Saviour?
Mar. 6—Why a Christian?
Mar. 19—Prayer—What?

Mr. Ebersole's Series.

Jan. 16—Is the Bible Inspired?
Jan. 30—Was Jesus Christ Divine?
Feb. 13—What does His death mean to us?
Feb. 27—Who is the Holy Spirit?
Mar. 27—Does it do any good to Pray?
Mar. 27—Shall we live again?

Undoubtedly the superior music which
the Kamehameha Male Quartet, under the
leadership of Mr. George A. Andrus, has
been rendering at these services has also
contributed very largely to their success.
No better quartet has been heard in this
city in recent years at least.

Other musical features are introduced
from week to week to add still further to
the attractiveness of the program. On
Sunday evening, February 6, Mr. George
A. Casper made his first public appearance
with his newly organized Symphony
Orchestra. The two numbers which it
rendered were well received and certainly
reflected great credit upon Mr. Casper's
ability as a leader. Sunday evening,
February 13, Miss Bernice Holmes, lead-
ing contralto of the De Folco Opera Co.,
sang several numbers, and last Sunday
evening Prof. Demetrio, cellist for the
same company, enriched the evening's pro-
gram with two selections.

Moral. People will come out to a Sun-
day evening service if the service is made
really worth while.

The Clarks at Central Union.

Central Union has the privilege and
honor, from time to time, of welcoming
men and women of national and inter-
national reputation to its pulpit. Among
all the great ones whom we have been
permitted to have with us and to hear
not one holds a higher place in the esteem
of our people than Dr. Francis E. Clark,
the founder of Christian Endeavor, and
President of the United Society, who with
Mrs. Clark has been spending the winter
months in Honolulu.

Sunday, January 30, was "Clark Day"
with us. In the morning Dr. Clark gave
a masterly address, it was more than a
sermon, on "Signs of Promise" which with
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the world today, even in the midst of the terrible war which is involving so many of the nations. Out of his wide acquaintance with the peoples of Europe he brought to us side lights upon the present situation that it is good for us to know. It was indeed a welcome word he spoke. It did much to illumine the otherwise dark picture in the world today.

At the Christian Endeavor meeting at 6:30 in the evening Mrs. Clark spoke out of her wide experience with Endeavor work in many lands. She emphasized especially the importance of the work among the Juniors and Intermediates, urging upon us to supplement our present work by organizing a society for those of younger years.

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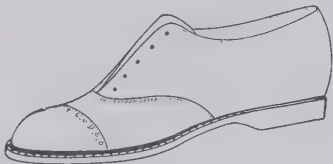
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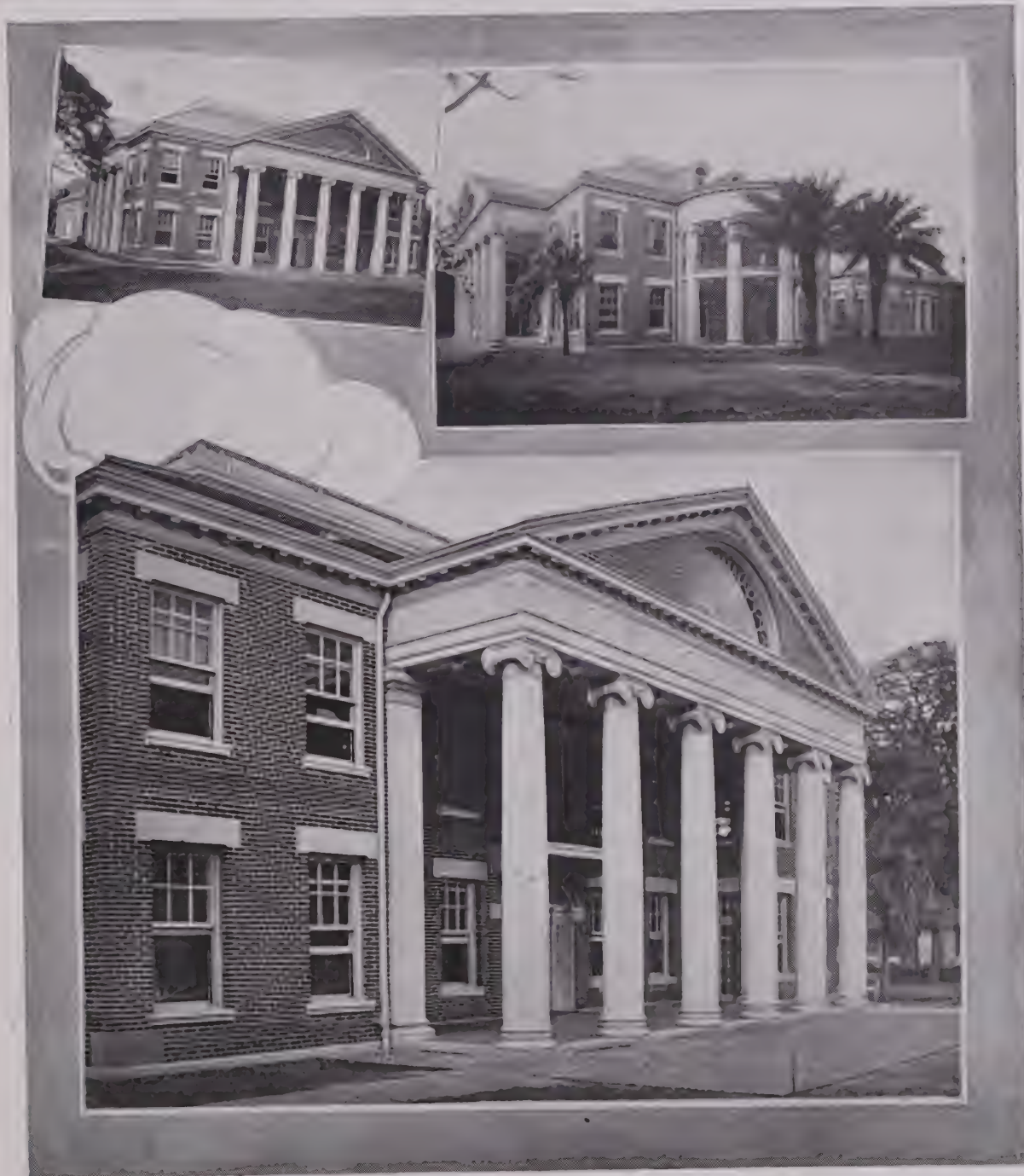
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THE MISSION MEMORIAL



THIS issue of *The Friend* is delayed in order to include accounts of the dedication and formal opening of the new home of the Hawaiian Board. The com-

pletion of this substantial and attractive structure amply housed upon a noble site at the missionary center of Honolulu should serve to emphasize the new era in Christian work in these islands. The rapid advance being made in the Asiatic departments of the Board foreshadows a future with characteristics very different from those that marked the second period in the Christian story of Hawaii, a period which stretched from the reorganization of the historic Church of Christ in these islands in 1863 until some twelve years ago. With the incoming of large numbers of adult Asiatics into the churches and the Christian nurture of thousands of young Americans of Asiatic origin, an in-

crease of life will soon be apparent in all departments of the Evangelical Association and its Board. Wisdom will be required to direct this life into channels of largest usefulness. More generous gifts than ever will be needed to build the permanent institutions through which the energy of our churches will flow out into the community. Old methods will not suffice any more than the cramped quarters of the Board would answer for the housing of its executive force. Spiritual consecration of a high order will be required to permeate these institutions and methods so that they may be vital with the power of the cross of Christ. We welcome the new building with all its promise. May it be the workshop of personalities made dynamic by the indwelling Spirit of God, may it come to assume in the eyes of this community the character of a mighty Center of Love, and may the activities issuing from it serve to bind men of the East and men of the West in a great brotherhood of friendly endeavor for the widening of our Lord's Kingdom.



THE OZAWA CASE

On January 13, 1915, a petition for admission to citizenship in this country was presented to the United States District Court by Mr. Takao Ozawa, a Japanese of high character employed by Davies and Company, one of our largest business houses, who had resided more than twenty years in America, had gained most of his education in our schools, part of it at Stanford University, had applied for his first papers a dozen or more years previous to petitioning for naturalization, had devoted the interim to fitting himself for the duties of American citizenship, had not sent to Japan for a wife, but had married a Japanese young lady educated in America, had trained his children to speak English as their native language with such faithfulness that they use their ancestral tongue with difficulty, and had become an honored member of a Christian church. Mr. Ozawa presented his own brief and later filed a

second. The case was argued for the government by the Assistant District Attorney. Judge Dole withheld his decision, which was pending when his term of office expired last December, and Judge Clemons finally disposed of the case by ruling that under the law Mr. Ozawa as a Japanese is not eligible to naturalization. Both Judge Dole last year and Judge Clemons in rendering his decision went out of their way to characterize Mr. Ozawa as unusually well fitted for American citizenship, both by character and training in Americanism. Judge Clemons, however, felt that there was but one course open to the court. The statute as applied to all but Negroes, reads that only "free white persons" are eligible to naturalization. The courts have held with practical unanimity that Japanese are Mongolians, and that Mongolians are not "white." Judge Clemons was of opinion that the preponderance of ethnological authority amply supported the first of these propositions. Into the merits of the second dictum that Mongolians are not white, Judge Clemons did not go. He dissented from Judge Lowell's famous decision in the case of a Syrian petitioner for naturalization. He pointed out that as the question of the Mongolian origin of Finns and Magyars had never been raised in any case before the courts, the admission of persons of these races did not count as precedents classifying Mongolians as white. Nor did he find any precedent in the cases of the fifty or more Japanese admitted to American citizenship by our courts where the question of their being not white under the statute was not raised. He concluded by advising recourse to Congress, where alone the remedy lies.

While we hoped that Judge Clemons might decide this case in favor of Mr. Ozawa, especially because of the instructions given by the government at Washington to the local District Attorney to appeal to the higher courts in such a contingency, we were not sanguine that he would do so and hence were not greatly disappointed at the

outcome. The classical decision of Judge Lowell, however, had given ground for the hope of a different result, and this ground was buttressed on a number of considerations. The first of these is progress in civilization. We live in a larger day and a larger meaning must be given to words like "free white persons" embodied in laws passed way back in the eighteenth century. Judge Clemons argued that the retention of the word "white" by Congress in 1906, when the naturalization laws were overhauled, indicated that Congress did not wish to have it include more than the courts had read into it, yet he was also of opinion that the word "free" might well have been dropped. Is it not a fairer inference from the retention of the word "free" that no particular attention was paid to this traditional wording? It had always been in the statute and was allowed to stand as many archaisms are in statute tinkering. The freedom with which Syrians and Jews, who are Semites, Magyars, and Finns, who are Mongolians, Filipinos (whom Judge Clemons' decision admits), who are Malays, and Hindus, some of whom are now Aryans, have been admitted to American citizenship, shows that the courts have all along interpreted the word "white" not ethnologically, certainly not as a designation of color but civilizationally. Under this interpretation present day Japanese are certainly white men.

A second consideration inheres in the designation of Japanese as Mongolians which is misleading. While ethnologists classify them as such, the recent authorities cited by Judge Clemons, unanimously agree that the Japanese race is a mixture of Malayan, Mongolian and the primitive inhabitants of Japan, who are more akin to Europeans than to Mongolians or are as Dr. Griffiths and other investigators claim, Aryan. Judged by language also, as well as by racial origin, the Mongolians of Europe are of a far purer type than Japanese. In fact, the more study one gives to the ethnological side of this question the more impossible it becomes to run any such sharp line of demarcation between non-Mongolian and Mongolian as would be necessary to debar Japanese from citizenship on this ground.

The third consideration concerns the *ipse dixit* that Mongolians are not white. That courts have esteemed thousands of Magyar and Finnish Mon-

golians white by naturalizing them is granted by Judge Clemons, but these cases and the fifty odd others in which Japanese have been by our courts admitted to citizenship do not in his opinion count, because no one objected to them as Mongolians. A European of this ethnological classification, who is far more purely Mongolian than a Japanese, is white, as are also Japanese in case neither judge nor district attorney thinks to raise the point that these applicants belong to the Mongolian race. But when such objection is presented, Japanese Mongolians must be ruled non-white though what the courts would do with the European Mongolian in the face of such objection is problematical. Is such the meaning of Judge Clemon's decision? To a layman it all savors of discrimination inscrutable from the point of view of common sense. Who is it that defined law as common sense?

A fourth point of view regards the distinct provision of a law passed by Congress in 1882, which forbade courts to admit Chinese to citizenship. Before the passage of that law some Chinese had been naturalized by American courts. There was no question that these Chinese were Mongolians. The courts which admitted them did not distinctly rule that Mongolians were white under the statute, the question doubtless was not raised, but they held that Chinese were admissible under the statute and hence they included them in the term "white persons." The presumption is that Congress felt this to be true and desiring to exclude Chinese, recognized that the only way to do this was not to rest the case upon the interpretation of certain courts that Mongolians are not whites but clearly to forbid the admission of all Chinese. Inasmuch as no similar action was taken then and none has been subsequently taken to make other Mongolian people, including Japanese, ineligible to naturalization, the presumption is that they are admissible. The passage of the law of 1882 therefore is strong presumptive evidence that Congress did not endorse the dictum of some of the courts that all Mongolians are not whites and hence are ineligible to naturalization.

Whether the Ozawa case will rest where it now lies or an attempt will be made to appeal it to the Circuit Court of Appeals is not yet known. If it appears that the Circuit Court is likely to consent to entertain an appeal, one will doubtless be taken. Courts

have decided this class of cases in such variant ways that a decision from the United States Supreme Court ought to be had. Then Congress would have an authoritative opinion as to the legal meaning of the term "free white persons" and the way would be open for any new legislation on the subject that is desired. The conduct of such a case would be watched with great interest and the popular discussion provoked might lead to an earlier enactment of some such statesmanlike handling of the question as that proposed by Dr. S. L. Gulick.



AN OLD TIME FRIEND

Those who remember Mrs. W. W. Bristol and her excellent work in Kohala Seminary some thirteen years ago, will be glad to know that she is at the head of the Bristol School at Nordhoff, California, in the beautiful Ojai Valley, famed for its sulubrious climate. The widely known Thatcher School has its habitat in the same valley. Miss Bristol admits girls and boys of primary and grammar grade age and has boarding accommodations for a limited number of girls. Open air school and sleeping rooms are a part of the plant, and special stress is laid upon individual instruction. To children of delicate health who need just such climatic conditions as Nordhoff boasts this school offers peculiar advantages. Men like Head Master Sherman D. Thacher are among its endorser.



KAHILI UNION'S NEW MINISTER

We congratulate the Kālihi section of Honolulu upon the acceptance of the call to the Union Church by Rev. Charles H. McVey of Kennebunk, Me. Mr. McVey's father is a Virginian who fought on the Northern side in the Civil War and is now Judge in Des Moines, Iowa. A brother is president of a college in South Dakota. For a time he was a student in the University of Minnesota, but left to go to the front in the Spanish-American War. Subsequently he fought in the Philippines. Returning to the states he completed his law studies and then practiced in Philadelphia and Boise. At the latter place he took a deep interest in politics and entered heartily into the fight against political corruption. This so stirred up his religious nature that he resolved to study for the ministry

and being then closely associated with Episcopalians, he went East and studied in the Episcopal Seminary at Cambridge, Mass. While there he engaged in practical religious work in South Framingham, Mansfield and North Dighton with much success. Before taking orders he decided that his work lay with the Congregational Church. Hence he sought and was granted ordination in that communion. He is described as six feet in height, athletic, deeply interested in social work, an excellent preacher, popular with men, having a vital dynamic faith and being a devoted, enthusiastic disciple of Jesus Christ. Mrs. McVey, who has relatives in Hawaii, is a woman of charming personality. The accession of these earnest fellow-workers is a source of great joy to the Christian forces in Hawaii, and we welcome them as peculiarly well fitted for the strategic position in Kalihi, whose Union Church has an ideal location and a foundation in land that should be the envy of every church in the Territory. We wish the McVeys the largest possible success. In a few years Kalihi Union ought to be one of the strongest institutions in the Territory.



Rev. Chas. H. McVey

YUAN'S FINISH

The cabled information that Yuan Shih-Kai will resign in the near future seems the beginning of the end of a career that promised much for his nation

and the world. President Yuan faced a difficult but by no means an impossible situation. He began well and steadily won the respect and good-will of foreign powers. His training under the Manchus had given him too large a faith in arbitrary methods, but his excesses in that direction were condoned though they were hard to swallow, when he summarily executed in cold blood some men of real value to his nation. His public protestation of his formal adoption of George Washington as his patron saint and exemplar was believed to be sincere. The notable diplomatic triumphs which he achieved in the delicate negotiations with Japan lifted him to a heroic level in the minds of thinking men the world over. China seemed well on her way to stable government. But prosperity proved too much for the President. Was it the American scholar who found the weak spot in the armor of this all but really great man? Rumor has it that Dr. Goodnow proved the Mark Antony to this Caesar by offering him the crown, when he made the study chair suggestion that China was not ready for a republic and ought to be led through monarchy to democracy. If the American college president did this it is but one more testimony to the fallibility of human learning. It certainly seems strange that any scholar conversant with the character of the local democracy of the Chinese people should have perpetrated such a blunder. China may not be ready for our patent American brand of republic but that is no proof that she is not well fitted to evolve her own type of democratic government. At all events Yuan threw overboard George Washington for Frank J. Goodnow (always supposing that the reported advice of the scholar be authentic) and began to itch for the place he had repeatedly declared must prove a hornet's nest. No one ever prophesied his own downfall so graphically as Yuan did when he stated that if he should yield to the seductive voice of personal ambition and consent to be king it would only be to court certain overthrow. But the man had not the will to resist the poisoned bait. He took it and his reputation as a seer is confirmed beyond question by his forced resignation. But what of China in all this? For the effect of Yuan's fall will be felt far more by his nation than by himself. He has sowed distrust of her leaders by his failure. He has encouraged the revolting habit. He has made the position of president of China far harder to fill. Yet his tragic fall may prove a warning to his successors

to deal honorably by the nation and thus serve as a healthful corrective. His real services cannot be cloaked and certainly his graceful acquiescence in the inevitable without slaughtering republican leaders in his power and prolonging a needless civil war is an admirable trait of character. In the kaleidoscope of Far Eastern political life he may yet live to do large service for his country. China's long history has without doubt developed political habits and possibilities which Western nations have not evolved and which for this peculiar people have a fitness all their own. Hence we await the unfolding of the historic plot in that land of continual surprises and unprophesiable coups with eager interest.



WAKE UP, AMERICA

Mr. William Castle, Jr.'s little book with this title is interesting reading. His characterization of public men is brilliant and his epigrammatic style provokes attention. He slashes right royally our easy going American optimists, pillories our panacea mongers, flashes our national faults upon the screen with kinetoscopic vividness, flays the shortcomings of the income tax and ends by proposing as his own nostrum for all our ills universal military service. In all writing of this sort the temptation to caricature seems irresistible and the soul of caricature is exaggeration, characterization of extremes. For example, an unqualified statement like "We should forever be spared the shame of such incompetent foreign representation as afflicts us now," in the face of such conspicuous public servants as Henry Morgenthau, Brand Whitlock, Henry Van Dyke and Paul S. Reinsch, is apt to defeat itself. There are many of these in the book which might well have been pruned off or qualified if the aim had been scientific accuracy of statement. But this was not Mr. Castle's purpose. "I have only one aim, which is to make people think," he states in his preface. In accomplishing this, exaggeration is often most effective. A half truth paraded as a whole frequently provokes men clearly to think out wherein it is true and where it fails to state its equally truthful complement. The disclosure of his climax, his suggestion of universal military service, is unusually well done.

Here, of course, he follows his habit of disposing of all critics with one sweep of his pen. Their arguments must be "unsound or ignoble"—in itself

quite a thought producing characterization. In making his book point to one distinct end and that end a summary of the kind of service every male citizen should render the state, Mr. Castle should be congratulated. He meant it of course as a climax of exaggeration, for that there are other varieties of service rightfully to be demanded of her citizens by America is indicated more than once throughout the little volume. But his incisive way of presenting his proposal for the salvation of his country provokes from every reader the irresistible inquiry "for what should every citizen in this republic be trained?" Is readiness for military service the thing above all others that we want all our boys to learn? Have we not passed the stage in civilization when we can with justice to our youth demand this of them? Are there not other forms of serving the state in every day life that each citizen should be taught from childhood? In New York boys are trained as auxiliaries to the police force; in Philadelphia school-girls as well as school boys are being organized into a Junior Sanitation League and shown how to keep the city clean. The Boy Scout movement is in its infancy. Its motto, "Be Prepared," covers a variety of activities for the public welfare beside which mere military service looks barren. Mr. Castle has much to say of the selfishness into which our young citizens are inducted by lack of education in the art of making definite contributions to public welfare. He has put us all in his debt by the clearness with which he portrays this failure in American life. But his proposition of military training leaves entirely out of account the incalculably more valuable instruction in daily service to the commonwealth which it is the right of every child to receive from the state in a wisely managed democracy. For one thing, more than half of the population are untouched by his suggestion, all women and the men unfitted by physical defect for military service.

The discussion on preparedness in producing books like "Wake Up, America," is doing a world of good over which pacifists have a right to be jubilant for this term which has jumped so suddenly into the limelight is beginning to take upon itself a wider meaning every day. Preparedness for war is such a tiny thing in comparison with preparedness for the many-sided life of

the new era certain to dawn with the close of the European conflict, that lovers of peace may well thank the militarists for precipitating the nation into the fast enlarging discussion. The splendid work, already inaugurated, of training aliens in American citizenship is bound to debouch into the mightier movement of fitting every child to add its quota to the common weal. When the nation once embarks upon this task its many-sidedness will open most fascinating lines of discussion and activity. Social solidarity will be marvelously promoted. Enthusiasm for practical everyday usefulness to the state will quite dwarf out of view training in the bulldogism of warfare.

Right-minded pacifists have no objection either to an education which will so develop men physically that in case of a war thrust upon our nation a defensive force sufficient to repel invaders could be recruited in ample time to protect the country or to the maintenance of up-to-date means that would thoroughly discourage the "bandit nations" that seem to exist in Mr. Castle's opinion, provided any such are actually found to menace our national life after the close of the present war. What pacifists do strenuously object to is first the way in which military preparedists approach the entire question. Instead of demanding the reformation of our military system with its admitted waste, extravagance and favoritism due to pull and politics, they clamor for vastly increased appropriations without guarantee that they will not be applied in the same spendthrift fashion. Mr. Oswald Garrison Villard's exposure in the *New York Evening Post* of the weak spots in that system should make the nation pause ere it rush blindly into expansion of these weaknesses. Second, pacifists do not believe in preparing for a contingency so remote as to be negligible, especially in view of our present naval strength and the character of our coast defenses. The story of the Dardanelles ought to be a great comfort to timid Americans. Third, pacifists believe that a right international attitude on the part of our nation will effectually prevent future warfare and hold that the wisest preparation lies in assuming this attitude.

In other words, the whole question of right preparedness for the life of the future is not to be settled by any such hocus pocus as military readiness for some imagined immediate invasion. This remedy is distinctly one of quackery

and not one of scientific accuracy. If a board of experts is needed to study our tariff problem exhaustively and propose a wise scientific adjustment thereof, infinitely more true is it that a board of the most sagacious men America can choose should study the entire question of how best to train our young people for national service, involved in which would be the sub themes of the likelihood of future war, the recognition of the physical power of our nation to meet possible attack and the adoption of an international policy that will forestall warfare.

America certainly is waking up. There is fine ferment everywhere. The fundamental need of our country and the world is a most searching discussion of every phase of the question now agitating our nation. We are on the brink of the greatest era the world has ever known. It is impossible that that era should be one of continued wholesale slaughter of men by men, provided human intelligence and human conscience are given a fair chance. They are quite sure of that chance in America. Yet military preparedists assemble their strongest arguments, awake all the age-long fear and distrust they can and hark back to the fallacy "human nature never changes." Meantime let pacifists appeal to reason and conscience, plead Jesus' principle "All ye are brethren," stir up all the finer sentiments that the ages have evolved in humanity, present programs of education in unselfish social service and move men to put them to the test of experiment. The world will listen to this discussion and in due time will decide we believe for the right. While Europe battles it out with guns, America's duty seems to be to fight to the finish with arguments. Let us hope and believe that both will arrive at the same conclusion—world federation for peace.



THE CRY OF A PROPHET

The pamphlet entitled "Preparedness" by Oswald Garrison Villard, to which we have alluded above, should be read by every American citizen, woman as well as man. It consists of eight brief chapters, every one of them packed with facts. The first states the question "Preparedness—For What?" and shows first that the preparedists propose the reversal of the most typically American characteristic our nation has exhibited, one that has made our coun-

try great and has saved it from the terrible calamities now cursing Europe. Its second task is a clear exposition of the impossibility of any across-the-sea power invading successfully the United States. Chapters two, three and four lay bare the waste and extravagance of army expenditures, the system of private pull and political favoritism that has diminished the efficiency of our army by promoting unworthy officers and keeping deserving men down. The disclosures as to such items as annual waste of \$5,500,000 on "political forts" located and maintained for no other reason except to please greedy constituents, of electrically lighted, board floored tents in the camps of young fellows being trained to lead men in time of real war, of the menial tasks in which soldiers are employed in officers' families and the like are eye-openers to the ordinary citizen. Chapter five deals with the excellent coast defenses which some preparedists are vilifying so as to throw away scores of millions of dollars upon strengthening them. Mr. Villard makes no unsupported assertions. He bases his point upon expert testimony. Chapter sixth, which discusses federal pay of state militia, touches a subject of the most serious import to loyal Americans. Let this system once be established and the very liberties of our citizens may be sacrificed. In it lies the menace of the most terrible political machine any modern nation has ever had to battle against. Chapter nine deals with civilian control of the navy, one of the great safeguards of our civic life. The last chapter states with rare power the real reform and the real problem. No American can read this pamphlet without confidence in our navy and in the present sufficiency of our defenses against invasion from across the ocean. The seriousness of the crises through which we as a nation are passing in meeting the challenge of the militarist embodied in the present preparedness program is set forth with soberness of statement and convincing array of facts. We wish some way might be found to place this series of articles in the hand of every American, for certainly our nation has come to the parting of the ways. Even Europe stands aghast at our folly in being willing for a moment to throw away our greatest blessing for its direst curse. It is certainly enough to make the angels who watch over human progress weep to see our people listening to a propo-

sition to turn the wheels of progress back no one knows how many centuries when it might be cheering mankind on to the noblest forward step it has ever taken.

D. S.



Lineal descendants of Amos Starr Cooke, numbering twenty-five, carried off the honors at the Annual Meeting of the Cousins' Society, Saturday afternoon, April 15. There is always keen rivalry among the missionary families for the largest representation and the roll call by companies is one of the most interesting features of the Annual Meeting. The Judds, who were in the preponderance at the 1915 meeting, numbered eighteen on this occasion, and made the second largest showing.

The gathering took place in the Mission Memorial Building where the Cousins have a room with adjoining vault for valuable records and a cozy rest room which it is hoped will be freely used by missionaries and others passing through Honolulu.

Three events, on as many days, marked the opening of the Mission Memorial Building on the historic ground of the pioneer Mission. The first of these was the meeting of the Hawaiian Board on the 96th anniversary of the landing of the first company in the Brig Thaddeus, a true anniversary even to the day of the week. Two main addresses, which we print in this issue, were followed by impromptu reminiscences from many of those present.

It was a meeting for members only, and the largest number in many years turned out to consecrate themselves anew to the work begun by the mission fathers.

On the following day the Cousins held their annual meeting in the new building, and on Palm Sunday a triumphal service of praise and dedication was held in the auditorium.

In the evening the Young Peoples' League, which will worship regularly here, was in charge of the service.

With the idea of interesting the children
(Continued on page 89.)

Historical Address Delivered by O. H. Gulick

At the first meeting of the Board in the Mission Memorial Building.

NINETY-SIX years ago today, on Friday, April 14, 1820, the brig *Thaddeus* cast anchor in the offing of Honolulu, and Mr. Bingham went early on shore to call upon the authorities to inform them of the permission to land granted by the King and chiefs at Kailua a few days earlier. Thus ended the eventful voyage of 18,000 miles, covering one hundred and seventy-five days.

This is the record of one of the greatest events in the modern history of the world.

Fifteen days earlier, on the 30th of March, 1820, the brig *Thaddeus*, bearing her missionary passengers, touched at Kawaihae near the northern point of Hawaii, where they were told by the native fishermen, "Kamehameha is dead, his son Liholiho is King, the tabus are abolished, the images destroyed, the heiaus no longer sacred, and the party favoring idolatry overthrown in battle." Thus in a quick succession of events the unseen hand of God had opened the way for the entry of the Glad Tidings into Hawaii.

We are met here today in this building erected by descendants and successors of the missionaries in commemoration of the

coming of the early messengers of the Gospel to these shores.

"Go ye and and teach all nations," was the parting command of the Saviour which seems to have been forgotten, or to have been counted utterly impracticable by the most of his followers for more than a thousand years.

About 1785 Mr. William Carey, of England, in reading Captain Cook's voyages around the world, was aroused by the account the gallant captain gave of the miserable condition of the natives of the Sandwich Islands and other lands, and was awakened to the duty and privilege of sending missionaries to them.

This godly man stirred the independent churches of England to send himself and wife and sister as missionaries to India. These landed at Calcutta, November 11, 1793. This example was followed by the sending of Admiral Judson and others from America, who landed at Calcutta, India, June 17, 1812.

The London Missionary Society sent missionaries who landed at Tahiti, in the South Pacific, March 4, 1797, twenty-three years before the arrival of the brig *Thaddeus* at Honolulu, April 14, 1820,

The names of these who were passengers in the brig *Thaddeus*, Captain Blanchard, whose vessel had been chartered to bring them to the Sandwich Islands, were: Rev. Hiram Bingham and Mrs. Sybil Mosley Bingham, Rev. Asa Thurston and Mrs. Lucy Goodale Thurston, Mr. Samuel Whitney and Mrs. Percy Patrige Whitney, Thomas Holman, M. D., and Mrs. Lucia Ruggles Holman, Mr. Daniel Chamberlain and Mrs. Chamberlain and four children, Mr. Samuel Ruggles and Mrs. Mary Wells Ruggles, Mr. Elisha Loomis, printer, and Mrs. Maria Theresa Sartwell Loomis.

In addition to the missionary company the brig *Thaddeus* brought home to their native islands four Hawaiian youths, three of whom had for a time received instruction at the school at Cornwall, Connecticut. These three came as assistants for the Mission, while the fourth was Kam-mualii, son of the King of Hawaii, whose return was a great joy to his loving father.

It was no gaily planned wedding tour that these young people undertook as they embarked on their long voyage across rough seas to a land and a people unknown to them. As Abraham, heeding God's command, set out for a land remote, to dwell among a people of strange language and unknown character, thus these young believers sailed from Boston for the long, rough and dangerous voyage around Cape Horn, which ended happily at Honolulu.

Of this company, Rev. Asa Thurston and wife, and Dr. Thomas Holman and wife, with the cordial approval of the King and chiefs, took up their residence at Kailua, Hawaii, where the *Thaddeus* first anchored.

Though the missionaries had full permission from the King and highest chiefs to land and reside upon the islands, they delayed a little the landing in Honolulu for the return of Governor Boki, who was temporarily absent.

At every move and on all occasions these missionaries took pains to show respect and deference to the authority of the chiefs, thus promoting that deference to constituted authority which has been a feature of Hawaiian society through the century of peace.

The guiding hand of God attended not only the opening events, but was manifest in the succeeding stages of the work. Kamehameha, who was enabled to subdue all opposing chiefs and to unite the nation under his powerful sway, was a devotee of the most resolute character, using the artful priests for the accomplishment of his purposes. When his government had ac-

quired cohesion and the families of high chiefs had acquired thorough acquaintance with one another his work was done, and he passed away on May 8, 1819, five months before the missionary company sailed from Boston, and ten months before their arrival in Hawaii.

Kamehameha left his kingdom to his son Liholiho, naming also his favorite wife Kaahumanu as his son's kuhinanui, or prime minister.

Here began the missionary work of gaining the confidence of chiefs and people. A knowledge of the language was the first requisite and also the reduction of the language to writing.

Honolulu was but a village of grass huts.

Governor Boki granted to the Mission the ground upon which this building now stands and the lot on which the mission buildings stand on the south side of King Street called Kawaiahao. The materials for a small building were brought from Boston in 1821, but permission for its erection was delayed because it was not fitting that these foreigners should have a frame dwelling while the King abode in a thatched house.

Little by little, with infinite patience and great tact the hearts and minds of chiefs and people were won. Schools were established, the little hand printing-press brought on the *Thaddeus* was set up and primers for use in the schools were printed. The wonders of writing and printing and of reading ere long fascinated chiefs and people. The simplicity of the sounds of the language which could be correctly represented by twelve letters, and the fact that every word was spelled exactly as it sounded, made reading easy, very easy. The art of learning to spell correctly required but little time. Schools soon filled the land.

King Liholiho, known as Kamehameha II, did not display the strength of character of his father, but showed himself as a wayward and headstrong youth. Desiring to see the world, he embarked with his queen and several high chiefs for England November 27, 1823, and reached Queen died and the King died on the 14th queen died and the King died on the 14th in London.

Upon the departure of the King for England the reins of government of the group at once fell in the hands of Kaahumanu, one of the widows of Kamehameha, and the one named by him to be the kuhinanui or prime minister of the kingdom. The heir to the throne, Kauikeaouli, the younger brother of Liholiho, was at this time but eleven years of age.

Kaahumanu proved to be an able ruler, and became the most remarkable woman of the Hawaiian race. Her early bearing or attitude toward the missionaries was haughty and repelling. The hand of God touched her and she fell ill. In her distress and hour of need Mr. and Mrs. Bingham were very attentive and kind, doing all that was possible for her comfort and restoration to health. This kindness melted her heart and impressed her mind. She became a devout Christian and an earnest worker among her people for the spread of the Gospel.

The influence of this remarkable woman in aiding the early missionaries to bring the light of the glad tidings of life to her people is incalculable. Her exercise of governing power continued from the departure of the King for England in 1823, to her death in Manoa Valley on the 5th of June, 1832.

Another very distinguished woman who did much for the advancement of Christianity in this once heathen land was Kapiolani, the wife of Naihe of Kona, Hawaii, who acquired wide fame by her courage in opposing the worship of the goddess Pele, and her display of moral courage in visiting Kilauea and breaking the tabus by eating the sacred berries.

Time fails me to speak of Hawaiian preachers and teachers who gave the highest evidence of faith, courage and zeal in Gospel work. Among many, mention may be made of Blind Bartimeus of Wailuku; of David Malo, the first of Hawaiian pastors; of Kaulia of Hilo; the eloquent Ku-aia, long pastor of Kaumakapili Church; of Kekela and Kauwealoha, life-long heroic missionaries to the Marquesas Islands.

The Gospel which has proved adequate to overthrow the powers of heathen darkness, to raise up men of such noble lives and to bring peace and happiness into all our borders, is mighty and will endure long after the stone and concrete of these massive pillars have disintegrated and blown away.

One of the wonders of the Gospel triumph in Hawaii was the revival which began in 1837 and continued through 1838. It was in the summer of 1837, while the most of the missionaries were absent from their fields and assembled at the annual general meeting in Honolulu, that word regarding the movement of the Spirit of God upon the hearts of the people reached them. For two years this movement continued, while thousands professed their faith and were added to the churches. Says Rev. Titus Coan regarding this revival:

"Nearly the whole population of Hilo and Puna turned out to hear the Word. The sick and the lame were brought on litters and on the backs of men, and the infirm often crawled to the trail where the missionary was to pass that they might catch from his lips some word of life." Further in speaking of the Gospel meetings Mr. Coan gives a vivid description which correctly represents the services held throughout the group.

"The people sit upon the ground as close as possible. It is a sea of heads with eyes like stars; prayer is offered and the sermon follows. The theme is the great salvation, and this the accepted time.

The spirit hushed them by the truth till they sobbed and cried, 'What shall we do?' and the voice of the weeping silenced the preacher."

As a result of this spiritual awakening a third of the population became active believers, declaring their faith by joining the churches.

The Christian churches of Hawaii have given most substantial proof of their faith in the Gospel they have received by the fruits they have brought forth. Whence have come the neat chapels that are to be found in every part of the land? Whence the fine church edifices occupied by the Hawaiian Christians of our fine cities. The creation of these buildings has been accomplished entirely by the contributions of the Hawaiian Christians themselves. The support of the forty-three native Hawaiian pastors and evangelists who now minister to their countrymen in these churches and chapels scattered over the group comes principally from the people themselves. Aside from these is the force of Sabbath school teachers and superintendents, self-supporting and faithful dispensers of the Gospel in which they believe.

The two missions of the native Hawaiian churches, one to Micronesia, which was commenced in 1852, and that of the Marquesas, entered upon in 1853, gave most indisputable evidence of the power of the Word in the hands of this redeemed people. For over fifty years these two missions held the Gospel banner aloft in the once benighted islands of our wide ocean. The fruits of their faithful Gospel seed-sowing are recognized by all.

For a brief summary of the American Board's mission to Hawaii it may be said that it was opened on the arrival of the brig *Thaddeus* in 1820 and ended upon the departure of the last couple, Rev. and Mrs. Leadingham, who left Hawaii for the states in 1905. The whole number of missionaries sent to this group during the eighty-five years was one hundred fifty-

three, seventy-four men and seventy-nine women. Of the seventy-four men, forty-eight were ordained preachers, twenty-six were laymen and counted as assistant missionaries, being of the following professions, namely, physicians, printers and school teachers. These all having been permitted to do the glorious work appointed them have entered into rest and their works do follow them. We rejoice as we behold what God has wrought through the Gospel in the hands of His servants.

No man liveth to himself. The salvation through Christ of a multitude who have passed on is not all.

Hawaii is a lighthouse in mid-ocean, where thousands from either continent find a resting place. Fruits of Gospel, enlightenment and happiness are here to be seen

in all their development. Here the West and the East meet and shake hands. On our islands are abiding five times as many people as there are descendants living of the primitive Hawaiian race. These all see the wonderful fruits of the Spirit and won by the love of God manifested toward the Hawaiians are many of them, seeking to partake with the Hawaiians of the blessing so bountifully bestowed on these favored islands. The great mission of these islands seems to be to contribute to the Christianization of the great peoples of the Continent of Asia.

We rejoice in this high calling of our favored islands and sing:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more."

Dedication of Mission Memorial Building

In the presence of an audience that quite filled the Auditorium, the Mission Memorial Building was dedicated, Sunday afternoon, April 16, at 3 o'clock, to the Glory of God through the Service of Men.

The audience, as thoroughly cosmopolitan as any that ever assembled even in these islands of brotherly love, in its complete ignoring of race distinctions, was the embodiment of the prophetic ideal, "He

hath made of one blood all nations of men." An audience like this was the real memorial to the work of the early fathers, of which the building itself is but the outward symbol.

In appropriate sentences the house was dedicated to God, the Father, Son and Holy Spirit, the people being led in responsive service and in the Dedicatory Prayer by Rev. O. H. Gulick, and the hall resounded with sacred melody, first of



A chance group of Board officers and workers. The absence of Rev. Akaiko Aka and Rev. Norman Schenck is regrettable.



The auditorium in which the dedicatory services were held.

all from the voice of youth,—led by the Young People's League, whose services are henceforth to be held in this fine Auditorium.

Among those seated upon the platform were Mrs. Sereno Bishop, the oldest living member of the Cousins Society, Rev. H. H. Parker, the oldest original member of the Hawaiian Board, and Mr. P. C. Jones, who, with his wife, were the donors of the building previously occupied by the Hawaiian Board, and the originators of the plan for the erecting of this Mission Memorial Building.

Introduced by President Lowrey, descendants of the early Missionaries came forward presenting the keys to the various departments of the building, prefacing the transfer by calling attention to the opportunities of today which are even greater than those of ninety years ago.

KEYS PRESENTED.

Secretary's Office, to H. P. Judd by W. J. Forbes, son of A. O. Forbes, a former secretary of the Board.

Treasurer's Office, to Theodore Richards by G. P. Castle, son of S. N. Castle, a charter member.

Friend Office, to Miss Emily Warinner, by Geo. P. Cooke, grandson of Amos Starr Cooke and W. H. Rice.

Book Rooms, to W. E. Pietsch by Miss Charlotte Hall, granddaughter of E. O. Hall, first Treasurer of the Board, and daughter of W. W. Hall, second Treasurer.

Hawaiian Room, to J. P. Erdman by Joseph Emerson, son of Rev. J. S. Emerson, missionary pastor at Waialua.

Japanese Room, to F. S. Scudder by Phillip L. Weaver, grandson of Richard Armstrong, former pastor of Kawaiahao.

C. E. Room, to A. Akana by Mrs. Jonathan Shaw, granddaughter of Rev. A.

Bishop and daughter of Rev. Sereno Bishop, Seamen's chaplain and former editor of *The Friend*.

Chinese Room, to N. C. Schenck by E. B. Clark, grandson of Rev. Ephraim W. Clark, former pastor Kawaiahao.

Cousins' Room, to Mrs. R. W. Andrews by Miss Agnes Judd, granddaughter of Dr. G. P. Judd, medical missionary in Honolulu.

Board Room, to F. C. Atherton by H. G. Dillingham, grandson of Rev. Lowell Smith, former pastor of Kaumakapili Church.

Auditorium to A. C. Alexander by F. S. Lyman, grandson of D. B. Lyman, founder of the Hilo Boarding School.

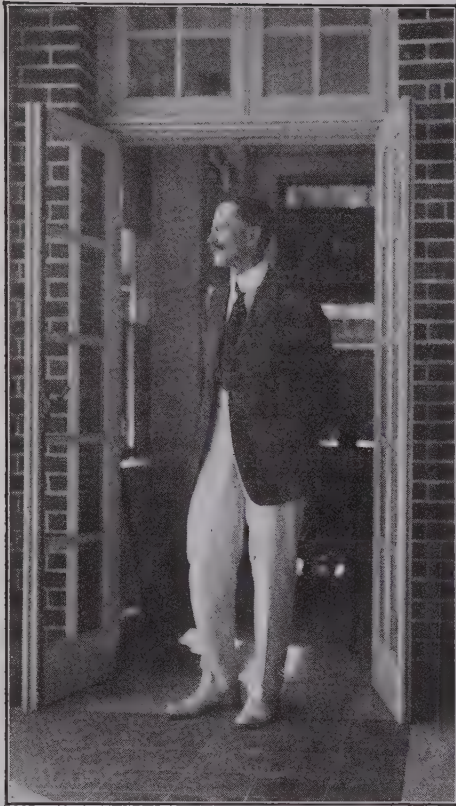
The address of the day was delivered by Rev. John F. Cowan, D.D., of Kohala Union Church. It dealt in a masterly way with the new situation confronting the Missionary and the Christian community of today, fearlessly and trenchantly contending for the correction of conditions that hinder the Christianizing of society, the establishment of real homes, and the building of an enduring state. No one went to sleep.

THE YOUNG PEOPLES EVENING.

The building lighted up was a sight not to be forgotten. The light was full, soft and pervasive, swung from chains that shone like gold. The upward reflected radiance of the indirect lighting system



The new book rooms, carrying a full line of Christian literature in many languages and dialects.



Theodore Richards, treasurer of the Board, snapped in the doorway of his office.

called forth from one of the speakers a stirring illustration that quite overwhelmed the great audience of students which crowded the Auditorium. With the hall thus filled the acoustics of the building were superb and music was rich with concert tones. Rev. Akaiko Akana, pastor of the Young Peoples' League, presided, introducing Rev. H. P. Judd, who gave an address in English and Rev. William Kamau, whose Hawaiian address was appreciated for its stirring quality even by those who failed to understand the language.

It is hard to describe such a meeting. It had to be seen to be estimated. One impression above all else was left—the tremendous importance and the supreme responsibility of reaching the English-speaking youth of this city, and of drawing them to this beautiful and commodious spiritual home which has been devised and dedicated especially in hope of serving the rising generation. —F.S.S.

♦♦♦

From a letter lately received, we learn of the death of Mrs. Sarah Coan Waters, on March 29, 1916, at 1:30 p. m., at her home in New York City. She was the daughter of the late Rev. Titus Coan of Hilo, Hawaii, and at the time of her death was a little over seventy-three years old. Her brother, Dr. Titus Munson Coan, of New York City, and her nephew, Raymond Coan, survive.

Story of the Hawaiian Board

By W. D. Westervelt.

February 28, 1823. The following simple agreement was adopted by the Missionaries of the American Board "in the Sandwich Islands."

"We, the undersigned Ministers and Missionaries of the Lord Jesus Christ in the Sandwich Islands, being set for the defense of the truth and for the enlightening of the Gentiles, agree to unite in an association for mutual improvement, and mutual aid in laying the foundation, maintaining the order and building up the house of the Lord in these islands of the sea."

This was called "The Foundation of the Hawaiian Association."

By September, 1826, a "General Meeting" was held in connection with the meetings of the "Hawaiian Association." This was more widely attended and was carried on under many more regulations than the Association. Commencing in January, 1830, the "General Meeting" was held regularly in connection with the Association.

In May, 1854 "it was thought best to discontinue the old organization known as the 'General Meeting' and revise and enlarge the constitution of the Hawaiian Association," adopting the name "Hawaiian Evangelical Association."

Meanwhile, the work of foreign missions had gained a strong foothold in the hearts of the missionaries, the native ministers and the native churches. An organization called "The Hawaiian Missionary Society" was therefore organized in June, 1851, to work "as an auxiliary of the American Board in propagating Christianity in the Islands of the Pacific or in other parts of the world." * * *

On the 30th day of June, 1863, this Hawaiian Missionary Society was dissolved "without any dissenting vote," by the adoption of the following preamble and resolutions:

Whereas, The Hawaiian Evangelical Association have organized a Board which is prepared to carry forward the foreign Missionary work; and

Whereas, all or nearly all the funds which have come into the treasury of this Society must henceforth be diverted to the treasury of that Board, and

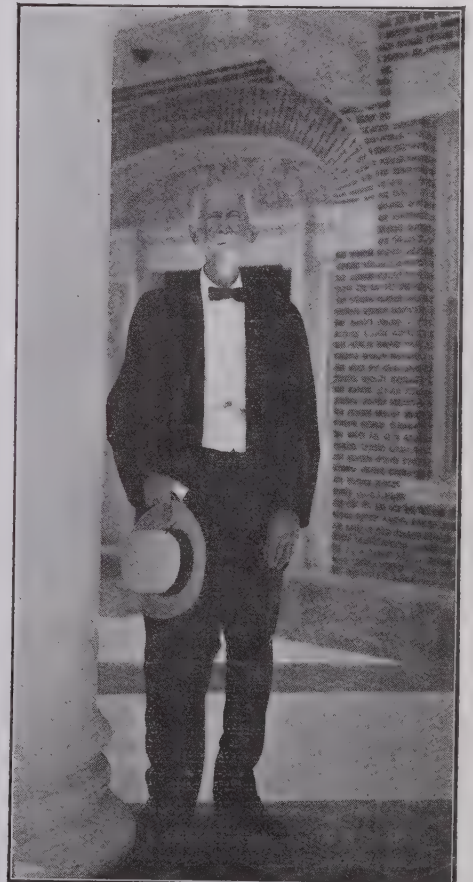
Whereas, said Board have voted that if this Society shall be dissolved, all its life members who may desire it, shall be entitled to all the privileges of honorary

life members of the Board of the Hawaiian Evangelical Association.

Wherefore Resolved, that we deem it expedient to dissolve this Society according to the provisions of its charter."

* * *

In the 1863 meeting of the Hawaiian Evangelical Association several questions from the American Board were carefully and thoroughly discussed. Among these was the "expediency of the Association appointing a Board to act in the intervals of its meetings for the prosecution of Home and Foreign Missions, for the education of native ministers and their wives, and for the publication of books." Rev. Dr. Anderson, a secretary of the A. B. C. F. M., was visiting the islands and was a corresponding member of the Association. This discussion resulted in the organization of the Board of the Hawaiian Evangelical Association in practically the same form as that of today. There were three classes of members, each ultimately with three years term of service. A Corresponding Secretary and a Treasurer were elected by the Hawaiian Evangelical Association. The remaining officers and committees were elected by



O. H. Gulick, superintendent emeritus of the Board, standing by one of the massive pillars at the entrance to the building.

the members of the Board.

Of the charter members of this Board not one is still living, although Rev. O. H. Gulick and Rev. H. H. Parker were members of the Association, which perfected the organization of the Board, and are the only surviving members of that Association. Rev. H. H. Parker was made a member in 1864, and was elected Recording Secretary, a position he held until 1877, when Dr. Hyde was given this work.

It is interesting to note that of the Missionary fathers who were in that first Hawaiian Board, W. P. Alexander is represented today by his grandson Arthur Alexander; S. N. Castle by his sons W. R. Castle and Geo. P. Castle; G. P. Judd by his grandson Henry Judd; B. W. Parker by his son H. H. Parker, and J. W. Smith by his son W. O. Smith.

The Hawaiian Board at once assumed the close relation with the Hawaiian Churches, which it has continued to hold to the present day.

Following the Hawaiian Mission Society it is not too much to say that it has fathered and mothered the Pacific Ocean work of the American Board. It sent quite a number of noble native Hawaiians as foreign missionaries into the far away island groups, where they were notably faithful and courageous—Rev. J. Kekela even winning recognition and the present of a gold watch from Abraham Lincoln, President of the United States.

The Hawaiian Board commenced its splendid Chinese work under F. W. Damon in 1882. In 1887-1888 Japanese meetings under the care of Dr. Hyde, Mrs. H. C. Coleman and others were well under way, and the Japanese department was recognized as worthy of report in the Evangelical Association. By 1890 the Portuguese Mission was well under way and a chapel reported as erected. Since then the field has become much larger and vastly more important as the many different nationalities have been provided for and various forms of settlement work inaugurated.

Officers of the Hawaiian Board and terms of service: Presidents

Titus Coan	1863 to 1883
A. F. Judd.....	1883 to 1900
J. B. Atherton.....	1900 to 1903
Henry Waterhouse.....	1903 to 1904
P. C. Jones.....	1904 to 1914
F. J. Lowrey.....	1914 to
Vice-Presidents:—	
G. P. Judd	1863 to 1883
Henry Waterhouse	1883 to 1903
W. W. Hall.....	1903 to 1910
F. J. Lowrey.....	1910 to 1914

Arthur Alexander	1914 to
Corresponding Secretaries:—	
L. H. Gulick.....	1863 to 1870
J. F. Pogue	1870 to 1877
Hiram Bingham	1877 to 1879
A. O. Forbes.....	1879 to 1888
O. P. Emerson.....	1888 to 1904
Doremus Scudder	1904 to 1908
W. B. Oleson	1908 to 1915
Henry Judd	1915 to
Recording Secretaries:—	
E. W. Clark	1863 to 1864
H. H. Parker	1864 to 1875
C. M. Hyde.....	1877 to 1899
J. M. Leadingham.....	1899 to 1904
W. D. Westervelt.....	1904 to 1912
John L. Hopwood.....	1912 to
Treasurers:—	
E. O. Hall.....	1863 to 1883
W. W. Hall.....	1883 to 1901
Theodore Richards	1901 to
Auditors:—	
L. Bartlett	1863 to 1871
P. C. Jones.....	1871 to 1891
J. B. Atherton.....	1891 to 1900
F. J. Lowrey	1900 to 1903
F. C. Atherton.....	1903 to 1912
William J. Forbes.....	1912 to



If You Have a Boy

LAST year through the initiative of Mr. Ed. Towse, 168 American homes in Honolulu celebrated May 5th as Boys' Day, following the attractive custom which prevails in Japan of flying from a flag-pole a paper carp over each home that is blessed with a boy. The carp, noted for its persistence in struggling up streams and waterfalls, is a fitting symbol of the virile boy, and the paper carp used in the celebration, filling with wind and darting from side to side—a lively representative of its prototype in the stream—well represents the joy of the family which is the proud possessor of a boy.

There is no rule as to the number of fish that may be displayed. Some families use one for each boy, grading the sizes to correspond to those of the boys in the family; yet one fish is sufficient to do the honors for a whole house full, or a very tiny baby boy may have a monster carp, telling rather of the size of the parents' pride and joy than of the size of their son.

The Greeks had a motto worthy of a great people—"having lamps let us give light one to another." It is well that we should encourage among other people good customs which prevail among our own. But it is equally desirable that we should recognize the beautiful and praiseworthy

customs of other peoples and encourage their adoption among ourselves. It would seem that so beautiful and significant a custom as this of the *Koi Nobori* (The Ascending Carp) would need only to be brought to the attention of the public to become generally appreciated and observed.

The paper carp for the celebration may be secured in all sizes and colors at a trifling cost from the Japanese Bazaar on Fort Street, opposite the Catholic Church, or from Sayegusa, 1120 Nuuanu Street, and from other Japanese firms.

IF YOU HAVE A BOY CELEBRATE

On the fifth day of the fifth month
BY FLYING PAPER CARP



A typical department office.

In Memoriam
William Edwards Rowell
1845-1916

To walk the earth and have its day—
light fade,

And still to walk without a murmur
made

To pity self or others to condemn—
Behold a hero walking among men!

The buoyant voice, unflinching clasp
of hand,

Smile that illumined ever at command,
From out your dark, these signals that
you gave

May we send on, O stalwart Soul and
brave.

Philip Henry Dodge.

THE ETHICS OF MANIFEST DESTINY

By Emeritus President James Monroe Taylor of Vassar College

AN ARTICLE in the January *Atlantic*, on "Manifest Destiny in America," has not called out the comment it deserves, so far as the writer's observation has extended. It has even been ignored by the *Outlook*, whose ethical views regarding the old Mexican War are sharply criticized in it. The paper is by General Chittenden (retired), and purports to furnish ethical grounds for such an advance of our power over Mexico, in particular, as would go far to justify our Fourth of July orators who set our boundaries at "the frozen north" and the Isthmus of Panama. Though why stop there? Why not the South Pole?

General Chittenden means by destiny "neither fatalism nor determinism," but assumed natural tendency of events, and he chooses the Mexican War to illustrate his principles.

The orthodox view, he tells us, is that it was unjust, forced on a weaker power for the sake of territory—"in the opinion of many" for the cause of slavery. He tells us that the "interests of civilization" and our future welfare depended on the extension of our domain to the Pacific—that Polk's administration shared this conviction and took measures to realize it, that it endeavored to negotiate with Mexico on *very liberal terms* for the purchase of the territory we wished from it and "then availed itself of the opportunity for war" afforded by the dispute over the Texan boundary, and demanded the cession of the land for which it paid in cash.

Against those who think this unjustifiable—and we shall presently indicate how General Chittenden's military point of view has prevented his statement of the actual history of events—and morally indefensible, he urges the obligation of the United States to the world at large, to its own future, and to the welfare of the people of the territory itself. It is "an example of high responsibility courageously assumed, of imperative duty

faithfully performed." Did Mexico suffer any real wrong? he asks. *Was her attitude* in refusing to sell morally justifiable? It "blocked the pathway of progress for sentimental conditions only." It failed in the exercise of justice in a broad humanitarian sense! It was "prompted by *lust of territory alone*" but our action by "the fulfilment of a duty to civilization." Technically within her rights her minor right conflicted with the major right and must be sacrificed. "No remedy for the deadly blight of such obstructionism" is so effective as that of the Prince of Peace applied to the barren fruit tree—"Cut it down!" An amazing act of exegesis, calling in the Lord of Righteousness to defend the old thesis that the end justifies the means, and building a basis on which Germany may as justly defend itself for the "crime of Belgium!" There is here an unpleasant suggestion of the ethics of the "Book of the General Staff," which has been translated from the German since the European war began. But General Chittenden extends his principle—in *this article*—only to the acquisition of Panama, and of the Imperial Valley, which it seems it is now our duty to take, "on the basis of the permanent good of the valley itself!" Doubtless he would include Lower California, which others have recently discovered to be necessary for our future, and why not *all* of Mexico where our interests now are so many and financially so important?

But apart from what seems to be the very imperfect morals of the proposition, the bullying spirit of a great power in relation to a small one, the defense of the theory that might makes right, and the end justifies the means—what about the alleged facts on which the general bases his defense of our action? It is an old, old, war by now, but the principle is a very fresh one and full of interest as just now our weak policy in diplomacy is threatening to eventuate in another

Mexican war. Let us make the briefest outline statement of the facts as they are sustained by Van Halst.

1. The annexation of Texas was urged with clear vision of the probability of our inheriting its war with Mexico, and on the frankly declared basis of the interests of slavery. The anti-slavery party was then strong in Texas and promised to be successful, and England was officially urging freedom. Calhoun, high priest of slavery, was our *Secretary of State*. It is amazing that General Chittenden makes so little of the influence of the slaveholders. It was paramount. Not to take Mexico, said Jackson, is to "Jeopardize the safety of New Orleans and our slaves."

2. The treaty proposed by Tyler and Calhoun, designed to hasten the policy of the slavery party, was rejected by the Senate.

3. Tyler then appealed to the House against the Senate, asking a joint-resolution which called for a majority only, where the constitutional requirement for a treaty was two-thirds of the Senate.

4. After the adjournment of Congress, the President and Calhoun, on information that Mexican agents were working on the frontier Indians, authorized troops to enter Texas when Texas should ask it.

5. After the general election, in November, Tyler assumed that the people had expressly endorsed annexation, though eleven of twenty-six states had expressly instructed their Senators against it—and the Whig defeat was accomplished only by the division of the supporters of that party. In any case, no popular election could authorize the incorporation of a foreign state!

6. The new Congress thereupon, by a *majority*, authorized the President either to negotiate a new treaty, or to inform Texas of the joint resolution (*an unconstitutional choice!*).

7. As Tyler was leaving office, March 3d, Calhoun invited Texas to

accept the joint resolution! He expressly states the danger of delay if there was reference to the Senate and the hazard of a two-thirds vote—which is a reminder of President Roosevelt's unwillingness to hazard a delay in the Panama revolution!

8. The new President, Polk, held that "the liberal and satisfactory terms" Calhoun had promised Mexico required that not one inch of territory claimed by Texas could be granted Mexico! Poor Mexico, so "lustful" of its own territory; while we, slaveholders and land-grabbers, were working only for "the fulfilment of a duty to civilization," if we may once more quote the general's phrase! To prevent further trouble Polk contended that Mexico must sell us New Mexico and California.

9. Mexico refused! Her "obstructionism" demanded such action as the Lord's blight of the fig tree! General Taylor was ordered to advance, or, as General Chittenden phrases it, "The United States then availed itself of the opportunity of war with Mexico." Mexico's resistance was war by the act of Mexico itself. In vain Calhoun now called for delay. It was not even yet known that the crossing of the Rio Grande by General Arista had the approval of the Mexican government. But all pleas were useless. The United States Senate, organ of a country moved only by the duty of meeting its obligations to humanity (!), voted by 40 to 2 for war. Slavery had conquered, but slavery now strengthened by land-lust, by vested "interests," by political ambitions, by intrigues of so-called statesmen, and by the border interests that were always ready for activity against Mexico. What slavery had prompted and compelled became a war of conquest—as iniquitous, as unjustifiable morally as any war in history, unless again by the old and ever new quasi-ethical maxim that the end justifies the means. The means, in this case, were, in the beginning, the motive to extend human oppression, the political interests of the "borderers," the effort to sustain the wild demands of Texas, and finally the greed of a desirable territory, and not a real interest in the future of humanity. What

is there in the invasion of Belgium that is not equally defensible? The whole argument reduces itself to the championship of "might makes right." "Manifest Destiny," an assumed natural tendency of events—what could be clearer as one sees the borders of Germany, and Belgium, and Holland lying between them and the sea? What could be more "Manifest" than the wrong of a small state lying in the pathway of a large one?

At present the general's argument extends only a little beyond the moment—for Panama is also now in *fait accompli*, and concerns the Imperial Valley. The issue "should be determined," he tells us, "on the basis of the permanent good of the valley itself," whatever that may mean. Our railroad interests, our control of the Colorado River, must force our taking of the territory! Of course we should make Mexico a generous contribution and should help her see that we have no "lust of territory," and she should understand that selling us the land is for "the permanent good of the valley itself." And if she does not—well, let her remember what she lost in 1848 by resisting our "manifest destiny!" We have excuse enough now for an invasion of the land that our mistaken policy has driven from bad to worse for two years or more—far better ground for war than in 1848—if we wish war, and in the light of the terrors and savagery and barbarism of the European war, are willing to let it come. But let us not deceive ourselves with bad logic and immoral politics! If we take the Imperial Valley—and all Mexico, and Central America, and what else?—whatever "Manifest Destiny" suggests, let us confess that we are not acting for humanity's sake, *but for our own*, and that no fine-spun theories of ethics can cover the fact that political interests, military ambition, financial investments, and unchristian hate, have overcome, or outvoted, *for a time*, the majority of a people who prefer peace and righteousness and recognize the privilege of the small and weak to live and enjoy their lives and property. "Manifest Destiny" is a phrase to conjure with, but it never meant justice, nor righteousness, nor a real de-

sire for peace on the earth. It smacks of the military conqueror, of a bully among nations, of faith only in bigness and power, of oppression to every principle of true democracy—which must always recognize the rights of the weak and the responsibility of the strong to serve.

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The Mission Memorial

By H. L. Kerr, Architect.

THE ENTIRE COST of the two buildings, including the architect's fees, but not the cost of the furnishings, work upon the walks and grounds is \$77,324.78. The Lord-Young Engineering Co., Ltd., signed the contract on May 4, 1915, and completed the work April 12, 1916.

The design selected for these buildings is the Colonial style used in New England about a century ago when the first Missionaries left for these islands—a style of a colony adapted to the American use by the British previous to 1776, and extending to the present time—a modification of the English Georgian type, transferring the classic of the eighteenth century to a new country. The materials used are reinforced concrete to the watertable or floor line, six inches above the grade, making only one step to the main floor. Above this base is a pressed brick of terra cotta shade laid in wide white joints, and all the trimmings are of white reinforced concrete, with classic ornamentation. All exterior doors and windows and their frames are of metal, and the first and second floors being of reinforced concrete beams and slabs. The buildings are practically fireproof, excepting the supporting members of the roofs, which, while being of timber, are plastered on metal laths, and the roof covered with fireproof asbestos shingles, and even in a case of fire in the roof the plans are such that under the most unusual conditions it would be impossible to catch a person in a "fire trap." The auditorium platform is also of wood, supported in the center by steel columns and girders and capable of safely sustaining a live load of 150 to 200 pounds per square foot, far in excess of any number of people that could possibly be crowded thereupon.

From the street the principle approach is along a broad brick walk of diamond pattern, flanked by broad green lawns studded with palms and shaded by broad spreading Ohia or Monkey Pod trees to a spacious portico 17 feet by 47 feet colonaded by six massive reinforced cement columns 2' x 3" in diameter, 20 feet high, fully two stories to the top of a beautifully ornamented capitol of the style used in the Erechthema, a temple on the Acropolis at Athens, Greece, and nearly as large as any ever

constructed. The plinth to the bases of these columns was purposely omitted as it forms a stumbling projection, and two bead moldings inserted between the scotia and torus. This imposing feature terminates with a highly ornamented entablature and pediment gable with central semi-rose window of colonial patterns. The floor is paved with red tile 12" x 12" square and a concrete border. From here the main central entrance is through an exceptionally artistic elliptically arched doorway with plate glass metal doors and cathedral glassed side sashes. The springer stones to the brick arch are ornamented with children—a boy on one side and a girl on the other—indicative of innocence and purity, surrounded by an ornamental iron railing, (a favorite treatment in colonial days), extending above which is a concrete balcony supported by massive ornamental cement brackets and from the central window of the second floor. To the right and left, through French windows opening outward, entry is made to the Secretary and Treasurer's offices. Entering the main entrance we are upon the main axis of the buildings through other entrances and exits to the rear of the Auditorium building in the back—and in the principal or large room—35' x 40'—of the Administration building, where the Mission literature is on display in beautiful metal

and glass cases of the latest design. This room has a clear story with an arched ceiling up into the attic, and partially lighted and ventilated with a skylight of glass in a fretwork of colonial pattern. A balcony supported by four main marble pillars, extends all around the second floor, connecting all the rooms of the second story. To the right and upon the main floor of this room we enter the Secretary's office—14' x 16'—lighted by four large windows and the French window connecting, and back of this is the typewriter's office—12' x 17'—and back of this and connecting is an office—15' x 17'—for supplies. These two rooms are also connected to the main central room and lighted and connected to a semi-circular portico by three French windows. This portico is the central feature of the right side of the building and like the front loggia is surrounded by six massive columns and two pilasters of the exact style, beauty and proportions, surmounted by a semi-circular white cement entablature and a flat roof. There is a mezzanine balcony at a level with the second story, and surrounded by an ornamental iron balustrade, altogether forming a feature equally as artistic as any about the buildings. In the rear right corner and connecting with the main and newspaper rooms is the mailing and linotype room—17' x 23'—with four broad windows and one double door open-

ing to the grounds. On the left of the main room and loggia is the Treasurer's office, a fac-simile of the secretary's office, but having a fireproof and earthquake-proof vault—11-6 x 12-6 inside dimensions. Back of this and connected by a passage with a marble counter to main room is the Book-keeper's office—12' x 17'—lighted by a broad French window and transom, back of which and connected with which is the merchandise, books and filing office—16' x 17'—lighted by three broad windows and double door and transom to the rear grounds. To the left and rear of the main central store room the main staircase is located and constructed of solid reinforced concrete with artistic ornamental iron balustrading, terminating at the bottom in a colonial spiral around a central needle. The central room or store is richly ornamented with a marble wainscot and cathedral glass partitions separating the offices round about.

Continuing on the main axis under an elliptical archway we come to the rear lobby—7' x 12'—opening to the right is the women's locker room—6' x 10-6'—with 12 individual metal lockers and from this room the women's toilet, each fixture the best the market supplies. The floor is tiled with wainscot to a height of 5 feet has white glazed tiles and a tile molding in each of the toilets, and over the wash-basins also in each of all toilets in the building for that

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matter is a glass shelf—6" x 12"—upon which to lay any article one may have in the hand at the time—a convenience seldom found anywhere. To the left of the lobby is the men's locker room—7' x 9'-6"—with ten metal lockers and off that is the toilet, fitted in the same manner as the women's—all trimmings being white enamel and stall divisions of marble slabs, with brass nickle-plated hardware and fittings. The windows are partly cathedral or opalescent glass to admit light and insure privacy. Also to the right of this lobby is the Janitor's closet—4' x 4'-6"—with slop sink.

Passing from the lobby to the entry—5' x 7"—through colonial doors equally as artistic with its cathedral glass doors and windows as described in front entrance—we find another elliptical arch with paneled soffit—to the right from this entry and always open to the public is a women's toilet, fitted as luxuriously as the private toilets. To the left of this entry, but in the rear facade is a public men's toilet under the main stairs, equally as elaborate as the others, and from this and further under the stairs is a room—6' x 7'-6"—that contains the machinery to run the vacuum cleaning system and tank in which all dust and dirt is received—also electric cut art box. This room is about four feet under ground, thus every available cubic foot of space is utilized. Ascending the main stairs from the central store room we come out upon the second story clearstory balcony, 8 feet wide, which lends a striking effect of harmonious beauty. The ornamental iron railing around the well, the Ionic cornice and arched ceiling, the artistic glass partitions, and central balcony window compel one to forget that they have just climbed a flight of stairs. Immediately to the right and in the rear left corner of the building is the Guests' room—16' x 17'-6"—with four large windows and an opalescent glass partition and door to the Archives room—12' x 17'-6"—to which is connected and directly over the vault below, is another vault—11'-6" x 12'-6"—with walls and air space 26 inches thick and a ceiling 10 inches thick of solid reinforced concrete. The archives room is connected to the main central balcony and by a passage, with cathedral glass partition, to the front left office—14' x 17"—with its 5 large windows and glass door to main balcony. A window in this room and one in the opposite or right office, and those in the front of the main balcony, all looking out into the clearstory of the front loggia, have a most imposing view, with the colonaded massive columns, tile floor, lawn and shrubbery. The right front office is 14' x 16' and practically the same as the left office just described, also connected to the main balcony. Back of this and forming the right central room—17'-6" x 28'-6"—together with another in the right rear room—16' x 23'-6"—and connected by a open portier the full

width of the rooms, are the quarters allotted to the Hawaiian Board—lighted by five large windows and through double French transomed windows that open onto the mezzanine semi-circular balcony forming the right portico to the building. This is another of the pretty and comfortable places from which the side lawn, shrubbery and street can be seen, and the homelike grounds and buildings of the Y. W. C. A.—Homestead. Here you are up among the enormous and beautifully decorated column capitols. To the rear of this clearstory balcony and centrally located is another office 11 x 16', with two windows and connected to main balcony; also to the right of this center are two doors, each opening into individual men's and women's toilets, 6 x 16', and each as beautiful and elaborately fitted as those described below—so white, bright and clean, with not a corner for dirt to hide. Returning to the main stairs we ascend to an attic hall, 13 x 16', all finished in equally as artistic a manner as the floor below. From this hall are two opposite doors to the unfinished attic directly under the rafters and around the central arched ceiling. Here we see the main trusses, four in number each way and bi-secting each other, requiring special construction, but forming a most solid and rigid support to the ceiling and flat portion of the roof. This attic is floored, and lighted by gable and dormer windows and provides great storage space. Here also fire escape provision is made that in any emergency one cannot get caught in a "fire trap." All the exposed timbers are coated with carbolinum to render them insect and rot proof. There is a ladder and trap door to roof deck. We now descend and pass out of the rear entrance on a line with the main axis, coming out upon a colonnaded and beamed roofed portico, 20 x 30', connecting the main front administration building to and forming the main front entrance to the auditorium building in the rear. This portico has a concrete floor and together with the eight cement columns and pilasters makes an attractive connection between the two buildings and an imposing entrance to the auditorium building, which is a one clear-story brick building, 66 x 86', with a clear elliptical span of 64 x 84' inside measure, 24'-6" high and without a column for support. The ceiling is heavily trussed and plastered with a portion of the interlacing truss beams exposed, and spring from a vertical center 5' above the floor. This building has three main entrances, each an architectural feature; one on the main axis from the portico, and two side recessed entrances, having two cement columns and two cement pillars surmounted with ornamental white cement entablature, containing the word "Auditorium" in raised white letters. The doors are full cathedral glass in Colonial pattern, with side sashes and Colonial metal columns, plastered side pan-

els and elliptically arched transom of cast with buttresses 14" x 2'-0" projecting a half the depth of the glass and of Colonial pattern. The left side facade of the administration building is ornamented by a central feature of four massive columns and capitols in three-fourths relief, surmounted by an entablature and gabled pediment with a semi-elliptical rose window, which completes the left portion of the main building. The building proper is divided into nine openings on the sides and seven on each end, with buttresses 14" x 2'-0" projecting into the room and taking the thrust of the heavy roof trusses. These recesses are crowned by an elliptical arch bi-secting the main elliptical ceiling, forming an artistic groined elliptical arch effect all around the room; it being the first intent to make a perfect elliptical dome for perfect acoustic properties, but owing to the exterior roof design the central ceiling panel, 28' x 48', was flattened—yet the actual acoustic properties could hardly be better. The auditorium proper is 61' x 66' and the platform at the rear is 23' x 46', raised to a height at the front and pitched upward at the back to enable the audience in the front row to see the entire platform floor. To the right of this platform are six spacious dressing-rooms, about 8'-6" square, with outside light and white enameled wash basins. There is a neat narrow staircase to the upper tier. To the left of the platform is an entrance door to the basement below the platform, 22' x 64', with concrete floor and well lighted and ventilated. Here also is a gas plate and sink with a rear area exit for utility and in case of fire. This space will be used for the storage of seats when the auditorium proper is needed to be clear floor space. To the left of the platform and above also is a pastor's study, 9' x 14', well lighted and with wash basin. This is reached from the platform by a short, narrow staircase. In the rear and left is the side entrance and vestibule, 8' x 9', to platform with toilets for men and women. Between the platform and auditorium floors are two doorways to pass seats, etc., in and out; also at each side the platform, steps from the auditorium to platform floors. Situated in the front and near the main entrance is a fireproof room, 8' x 9', with calcium and electric light power for projecting lantern slides and moving pictures for illustrating lectures, etc. This room is reached by an outside iron well ladder at the left of the main entrance through a trap door, has outside light and ventilation, also special ventilator through the roof, rendering it as safe as possible in the event of accident. Aside from the ample side wall ventilation the main body of the auditorium has six 2-inch ceiling ventilators through the roof. Special mention must be made of the modern lighting system, in the ceilings and each architrave soffit between the columns of all the log-

gias, porticos, entrances, balconies and side pediment are lights which serve to light the immediate surrounding grounds as well as the building proper. The general interior system is "indirect"—i. e., light reflected upon a light ceiling, producing a soft natural light so restful to the eye. In the main store room are lights in the frieze of the balcony in addition to ceiling lights, hidden above the clearstory cornice are strong lights reflecting upon the artistic skylight and fretwork of the ventilators. The auditorium ceiling is hung with thirteen powerful indirect ceiling lights, together with side lights. There are also a row of strong footlights and two rows of vertical side lights for the platform, together with a red light at every point of exit in case of fire, accident or panic; and upon a separate circuit. Each and every set of lights in the auditorium is controlled at a switch panel at the side of the platform. Also all lights and batteries of lights are controlled by convenient wall switches. At convenient places in the floor bases are well plugs for attaching and starting the hose for vacuum cleaning purposes.

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(Continued from page 79.)

dren, Miss Judd, the president of the Society, announced as a special feature of the day an address on old time games by W. R. Castle. Mr. Castle told most interestingly of the frolics of the children

of the mission, more particularly of the boys, and while treading several times on dangerous ground, managed to give a mirth provoking account of several escapades without implicating several well-known men in the audience. Certain it was that in the days of limited means and equipment there was an abundance of good wholesome sport.

A life-like bust of Hiram Bingham, the first, attracted considerable attention after the meeting. This was loaned by Mr. Gordon Osborne, the sculptor.

All officers of the society were re-elected. These are, President, Miss Agnes Judd; vice-president, Mr. George R. Carter; treasurer, Mr. Lysle Dickey; secretary, Mrs. R. W. Andrews; recorder, Mr. R. W. Andrews.

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The Dancing Mania

Contributed by A. F. Cooke

IF ONE might judge from the columns of the newspapers of the predominant feature of American social life at the present time, he might be led to the conclusion that in this, the most serious year in half a century, the country had been seized with a dancing mania. Dancing in hotels, in clubs, in theatres, in other places innumerable, is going on at a rate

never known before. People dance for charity, for the benefit of the church, and for the sheer love of doubtful amusement. In restaurants and cabarets they may be seen dancing between courses, age and youth mingling on the floor, while the waiters rearrange the tables. Hardly a public hall, apartment, or hotel parlor is without its regular contribution to the dizzy procession. We even hear of certain religious denominations which, in deference to popular demand, are preparing to let down the long-established ecclesiastical bars, and grant to their congregations the right to "shake a toe" and take their share in the social dissipation. To what is this amazing spectacle of a dancing nation going to lead? Is it merely a mild form of mania that will presently die out, or must we regard it as a violent development of the national love of excitement and dissipation that is as silly as it is pernicious? Dancing, drinking and the dangers that come of promiscuous acquaintanceships formed under such conditions are matters that challenge serious consideration. They cannot be lightly dismissed with a wave of the hand. Nero fiddled while Rome burned, and surely the spectacle of a nation so giddy and thoughtless that it dances while the world is passing through the greatest crisis in its history is one to make even the angels look on with wonder and amazement.

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An imperfection in the foreground of the picture gave opportunity to substitute individual photographs of F. J. Lowrey, President of the Board, P. C. Jones, President Emeritus, and W. R. Castle.

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VOL. LXXIV.

HONOLULU, HAWAII, MAY, 1916.

No. 5.

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A FINE CIVIC STUNT.



HONOLULU ought to rise up and thank Mrs. James A. Rath for one of the most excellent achievements in years. Few people save those on the inside have known how much of the success of Palama is due to this quiet, persistent, faithful little woman, a fine team-mate for the headworker of this remarkable social settlement. Mrs. Rath decided some months ago that Honolulu, with its unenviable record of infant mortality, needed nothing so much as a "Baby Week" to arouse its people to the necessity of conserving child life. She set about securing the cooperation of the wide-awake women of the city, thru the Central Committee on Child Welfare, and in a trice had at her back a group of the most energetic workers in town, with whom to attempt a thing meant to carry it to success. The Press was objective number two. This also was easy, because it would be hard to find a

city in America the editors of whose dailies are more wide awake to civic betterment than are those of this mid-sea metropolis. The campaign of publicity was the most carefully planned and splendidly executed bit of appeal to the people we ever remember to have seen here. For weeks the city saw babies pictured in all stages of infantile beauty, read baby literature galore, and thot babies as it never had done before in its life. When, therefore, the registration week came the telephones of town buzzed with endless baby talk. With the opening of the campaign of examination it was a question whether the hundreds of youngsters could be passed in the six days allotted for this task. But system prevailed. Many of the doctors of the city were ready to give their time, and some four hundred babies were studied from teeth to toe, measured and duly tabulated into percentages. No racial lines were apparent in this good work. It was found that the great majority passed all tests with a total of 90 per cent or more. Two babies reached the coveted goal of one hundred. Diseased conditions were detected in a few children, and thousands of folk were interested in the exhibits and lectures. The mind of the town was simply saturated with useful baby lore. But the best of it all was the outcome. Of course it paid to get people, especially careless parents, to think of the needs of the little children. But as a rule those who took their babes to Palama were not of the most careless class. Hence the one great outstanding result of the week has been the creation of a want in the consciousness of the community. That want is a permanent Baby Welfare Station in connection with the work of the cordon of nurses maintained by Palama. Such a station should be manned by a competent physician and nurse, the latter of whom would give all her time to the work. The Palama district nurse, in her rounds among the poor families, noting a woman soon to become a mother, would report to the station. The station nurse then would call, win the mother's confidence, advise her as to prenatal care of the child, and induce her at the time of labor to call a physician, or go to the maternity home, or at

lease secure the services of a certified midwife. Cases of birth among needy families would be reported by the Board of Health to the station, whose nurse would at once respond with all that trained help could offer to the home. The physician at the station would examine all infants brot there, and if found in need of treatment they would be sent to some doctor for expert care. Pure milk and proper nourishment would be two of the desiderata secured for numberless little ones. The influence of such a station in training mothers would be enormous. Indeed, our Health Department estimates that such a station should reduce infant mortality in Honolulu to an extent hardly credible. The Central Committee on Child Welfare, which put its energy behind Mrs. Rath in making Baby Week so notable a success, has decided to exert its large influence to ensure the establishment of a Baby Welfare Station. Already a number of unsolicited subscriptions for equipping such a center have come to Mr. Rath. All that is needed is a live organization to guarantee some \$3,000 a year to maintain it.



THE COLLEGE CLUB'S LATEST.

The College Club of Honolulu is only eleven years of age, and yet it has achieved a record for community betterment of which its members have a right to be proud. If college education for women has the effect of sending them into the world to band together and do for others what this club has done, it is certainly worth far more than it costs. Contrasting the men's University Club with this organization of women and noting the fostering by one thru its bar of a selfish habit upon which the whole world is frowning and the altruistic service of the other, one might be led to question does college training for men pay. However, such a comparison would be narrow minded and invidious, hence let us not press it. Hardly had the College Club been well organized before it was addressed by the President of the University Club, the late beloved Dr. Francis R. Day, whose picture of the ravages of the white plague in Honolulu started this band of energetic

women upon an anti-tuberculosis campaign. In a surprisingly short time they had collected a goodly fund and put to work the first anti-tuberculosis nurse that Honolulu ever had. As soon as Palama grew able to take over this enterprise the club turned its contributions into the Pa Ola day camp, and when that was firmly established it erected the Day Memorial Cottage at Leahi to serve as a permanent evidence of its interest in the fight against the white plague. This done, the plight of neglected young girls stirred the sympathies and consciences of these women, and they refused to rest until a Girls' Probation Officer was engaged and attached to the Circuit Court. The Club, as is usual with it, put its money into her salary, and with such a splendid worker as Miss Maynard to assist, it was able ere' long to convince the body politic that it was a shame to allow any part of this public burden to be borne by a group of women, who for the most part are young and without surplus financial resources. The Club, however, began and has continued to back up Officer Maynard with a most effective Big Sister movement. Ere long conditions surrounding school children attracted the study of these public spirited women, and it was decided that a thoro survey of the pupils in government schools was necessary to community welfare. This survey revealed the dire need of medical and dental inspection and of better nourishment for many of the poorer pupils. The publication of the results of this careful survey was used by the Club and its friends to stir the authorities to set on foot measures to supply these needs in part, and an appropriation of \$5,000 was secured from the Legislature therefor. When this reform shall have covered the islands and shall be vigorously carried out in all our schools, the physical gains to the community will be incalculable. But the Club is not content to rest with these achievements. Turning its attention to the neglected condition of the children of less well-to-do families during the long summer vacation, it has decided to equip and administer a play and recreation center for little folk on the grounds of Kaiulani School in the Palama District thru the coming hot months. It goes without saying that this should be the duty of the Department of Public Instruction, but the community is not yet educated up to the point of demanding—and incidentally of taxing itself to pay for—this privilege. Hence the College Club is taking the very best method of convincing the people that supervised recreation for children is one of the rights which good government

should guarantee the little folks. The lesson will soon be learned. In fact it cannot now be many years before all such activities as those maintained by Palama Settlement, the Playground Department of the Free Kindergarten Association and this new venture of the Club will become part of the outworking of the entire community through public channels. The value to the state of such an organization as the College Club in educating the people up to the full meaning of civic endeavor is incalculable. What better thing can educated men and women do than unite to make their training prove its value by teaching higher forms of civic service?



A RADICAL DIFFERENCE.

One of the most significant periodical articles we have seen in a long time is that by Mr. Gustavus Ohlinger in the April Atlantic, entitled "German Propaganda in the United States." This unprecedented movement is part and parcel of the "colossal conspiracy," as the story of Prussia's vaulting ambition to rule the world is likely to be denominated in coming ages. Napoleon's dream and Prussia's dream are doubtless destined to prove the last two attempts at universal conquest which history is to record. One is characteristic of French and the other of German genius, and incidental to each are blessings which will be worked up into the corporate life of humanity. Inherent in each of these dreams were qualities of weakness which completely defeated their daring ends. As the European drama unfolds we are being treated to the impressive outworking of the tragic failures in the wondrously conceived plan of Wilhelm and his fellow war lords. It is safe to say that German prearrangement and scientific method have had no demonstration to compare with that being brot to the view of mankind in the gradual disclosures of the vastness and intricate ramifications of this plot against human liberty. Mr. Ohlinger's article gives only one chapter in this strange story, and that is told most succinctly. For the aid of the investigator, the Atlantic points out in "The Contributor's Column" the documentary evidence for Mr. Ohlinger's statements. The exposure of Germany's attempt to capture the United States is enough, of course, to defeat this daring scheme. Any such underhanded propaganda carries in itself its complete overthrow. No lesson taught by this world war is more impressive than the abject folly of any but a fair fight. For us Americans there is the largest food for reflection in this tale of

treachery towards our institutions. Masses of people have come to us from all the nations of Europe. Naturally groups of immigrants from each country whose language and customs differ from ours have clung with more or less tenacity to their own inheritance. But in no case has there been a definite and continued propaganda to maintain the foreign language and atmosphere beyond the first generation, and never has the government from which these new-comers have hailed tried to support their emigrants in any such attempt except in the case of Germany. We Americans should not lay this up against our fellow citizens of Teutonic extraction. They have been victims of an unfortunate plot, and the disclosure of its crookedness is punishment enough for those who have been swept into it more or less unheedingly. For no broad-minded American can fail to recognize, first, that this movement has chiefly characterized only the later immigration from Germany; second, that recently at least it has had the active cooperation of the German government; third, that notwithstanding this backing it has been confined to a very small part of our population whose forebears were Teutons, and, fourth, that thruout the history of our country we have derived such elements of power from the Germans who have melted into our body politic that not even this outrageous interference with our internal affairs by a foreign government or the traitorous activities of a few of our fellow citizens hailing from Germany can keep us from true gratitude towards a people who have meant, and do now mean, so much to the United States. In time of war-excitement even estimable men do that which their sober judgment would not justify. Therefore this unfortunate propaganda should not make us Americans bitter. After the end of the conflict we want to have on hand sentiments of brotherhood which shall help in the upbuilding of the great human federation.

In connection with this theme of German propaganda it is well to note that foreign governments have as a rule dealt fairly by America in the matter of their citizens emigrating to our country. A conspicuous example of this fairness is afforded by Japan and is in most marked contrast with the unenviable record of the present German government. During the early years of the present regime, which dates from 1868, the Japanese government was strongly opposed to any emigration of its people. When it finally gave them permission it restricted the privilege and favored early return of,

the emigrants to their homeland. "Once a Japanese always a Japanese" was its motto. The government looked very carefully after its people living abroad and no expatriation was allowed. When its citizens in America established schools so that their children, who were destined to return to the fatherland, might thoroughly learn their own tongue, the consuls helped in securing teachers. There was, however, not the slightest suggestion in all this of extending Japanese influence in our country. Its purpose was that Japan might lose none of its people. When misunderstanding arose over these new-comers, such as has always characterized mass immigration into the United States, the Japanese government gave the most serious attention to the problem. It saw at once that justice and equity required it to surrender in the interests of good fellowship between the two nations its idea of never parting with any of its own citizens. It sent its leading men, religious leaders like Count Otani, then succeeding to the primacy of the Western Hongwanji Buddhists, and Dr. Hattori, the widely known Christian publicist, business men of largest influence, and political chiefs to urge Japanese resident in America to learn to become Americans and keeping their children with them to let them grow up as native-born citizens. Finding that the Buddhist schools in Hawaii were striving to maintain loyalty to Japan as against America, it made its displeasure known and set on foot a movement to end the connection between these schools and the religious sect that had instituted them. Finally it passed a law permitting its emigrants to forswear allegiance to their fatherland and become citizens of other countries. In all this progressive movement Japan has honestly kept faith with our government. It has clearly seen that the right way to win influence is to deal honorably, to contribute to America a body of citizens who shall be both American to the core and as dependable as men hailing from any other country, whose loyalty to their new land joined to their love for their ancestral home shall help bind the two nations in perpetual peace and friendship. When America really understands this spirit manifested by the Japanese government, its heart will turn in true friendliness towards its neighbor nation which has dealt so justly with it.



MID-PACIFIC INSTITUTE.

The Board of Managers has somewhat reorganized the Mid-Pacific Institute by appointing Dr. Robert Day Williams president both of the Institute and of the

Board itself, of which body the Hawaiian Board has chosen him a member. Next fall Mr. John F. Nelson will become principal of Mills School, Miss Mary F. Kinney vice-principal of Kawaiahao Seminary, and Mr. Merle W. Copeland book-keeper and superintendent of buildings and buying of the entire Institute. Just as we go to press the glad tidings comes by wireless that Miss Kathryn N. Adams, dean of women in Drury College, Springfield, Mo., has accepted the position of principal of Kawaiahao. We shall have more to tell about her next month. A large number of new teachers are being engaged, extensive repairs on buildings are planned for the summer, and when the fall term opens the Institute will be in the line of doing better and larger work than ever before.



A SHEAF OF NEW BOOKS.

The Federal Council of the Churches of Christ in America is publishing much these days. It has just issued for the small price of \$1.00 a work of unusual character, entitled "Selected Quotations on Peace and War." It is not a book to be read, but to be consulted. Its character is encyclopedic. Anyone who wishes to write or speak upon any phase of the war versus peace question will do well to have this on hand. No fewer than one hundred and seventy-nine authors are drawn upon for quotations. They include clergymen like Lyman Abbott, Henry Ward Beecher, Phillips Brooks, William E. Channing, and Cardinal Gibbons; statesmen of the rank of Presidents Taft and Wilson, Elihu Root, Charles Sumner, Sir Edward Grey, Thomas Jefferson and George Washington; scholars and publicists like Justice Brewer, Edmund Burke, Nicholas M. Butler, Oliver Lodge, Baron Constant, W. E. Lecky, Viscount Haldane; such leaders in literature as John Ruskin, James Russell Lowell, Jean Paul Richter and Tennyson, and fighters of the mettle of Napoleon, Wellington, Generals Grant and Robert E. Lee. Many of these quotations are nuggets of gold, well worthy of being included in public school readers and text books on civics. This work ought to have a place in every town library and school library. It follows the program of a course of thirteen studies on Christian Fraternity. Every community would do well to undertake to stage a series of public debates upon these thirteen topics, which touch such vital topics as "Dangers of Modern Nationalism," "War's Character, Causes and Consequences," "The Moral Equivalents of War," "Prevention of War," "World

Federation," "Socializing Christianity," and the like. Schools which foster debating and declamation will find a mine of suggestive that in these splendid bits of eloquence. Our nation never needed public discussion of every phase of the war and peace question more than now, when a concerted effort is being made to stampe the people by playing upon their fears. There is an implication of cowardice in it all by no means flattering to our character as a nation. We need to dig down to the depths in this fight for our historic integrity. The scene enacted in Congress surrounded with munitions lobbyists, with the emissaries of an association whose aim it seems to be to drag our State militia into mercenary politics, and with others whose interests lie in armed conflict, is not calculated to fill the American heart with pride. At such a time it is well to have at hand a collection of noble appeals to the best in man such as this book affords. We heartily commend it.



A very different work is the latest product of Dr. Griffis' busy pen, "The Mikado."* The author sets out to find the secret of Japan's political life and announces it thus; "Mikadoism: The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal." In discussing Mikadoism Dr. Griffis first sweeps away the mythical nonsense given out as history by orthodox Mikadoists and places the origin of the nation well along in the Christian era. Basing his interpretation of the political cult of Mikadoism upon the prominence of the clan over the individual in the social system of Japan, the author most interestingly traces the development of the institution called Mikado, shows how the person of the sovereign counted for nothing during the long ages down to 1868, and yet the office was surrounded with a halo of divinity and used by unscrupulous politicians as a *deus ex machina* to achieve their selfish ends. This leads him to the restoration of the sovereignty of the Emperor in the revolution of 1868, when modern Japan was born, and having disposed of the historic institution he devotes himself to setting forth the salient facts in the story of Mutsuhito, the first real imperial ruler of the Sunrise Empire. Dr. Griffis makes a very charming narrative of his task. He is gifted with the power to mass incidents that would seem irrelevant but for their human interest. He succeeds in picturing Mutsuhito as a real man, in-

*THE MIKADO: INSTITUTION AND PERSON. By William Elliott Griffis, D.D., L.H.D. Princeton University Press, Princeton, N. J. \$1.50 net.

stead of a vague impersonality, under which guise it is still the genius of official Japan, with its grotesque name of Meiji Tenno for the striking figure of its dead sovereign to bury his truly noble nature. In giving us a historic character with definite and very attractive qualities Dr. Griffis has performed a much-needed service. His book ought to have a wide reading, for the world needs to know more of the man under whom in half a century Japan achieved more progress than it had known for the previous half millenium. Some day, perhaps, love of truth will prevail over false reverence and more of the actual personality of Mutsuhito will be disclosed. It seems hardly possible that he should have been the unsubstantial wraith which his courtiers have allowed him publicly to remain during all his career.

Dr. Hill of Vassar College, whose visit to Honolulu last fall is a bright memory to many, has just issued a book* on the sources from which a knowledge of the life of Christ is gained, which deserves a place both in the reading and in the library of thoughtful disciples of Jesus. It forms one of Scribner's popular Fifty Cent Religious Series and is a fine example of scholarly work adapted to general readers. Dr. Hill is thoroly at home in the latest New Testament criticism. He knows the last word of scholarship on the life of Christ. His long and successful career as a teacher has made him a master in the selection of his materials and in its clear and interesting presentation. His book therefore is good reading. His point of view is that of the Christian Church of the ages. He has thot himself and his material thru to definite conclusions. For example, the crux of New Testament criticism today is John's Gospel. Dr. Hill's chapter on the "Johannine Problem" is fair to every school, concise, non-controversial, and arrives at the conclusion: "After all, the strongest proof that the Jesus of the synoptics is the same as the Jesus of John lies in the fact that the Christian Church has never been conscious of any real difference. Knowing Him by personal experience and convinced of His divinity by proofs far stronger than any fragmentary record of what He did and said almost nineteen hundred years ago, it has studied that record in the first three gospels and again in John, and found throuth them all the same elder brother, Savior and Son of God, whom to know is life everlasting." And this is said after granting full space to the criticisms of the historical accuracy of the picture of Jesus in the fourth gospel and frankly admitting the serious differences between that and the synoptic accounts. This one illustra-

tion will serve as a gauge of the character of this meaty little volume. We do not hesitate to commend it most heartily. The need of today is intelligent faith, and many disciples of Christ are at sea in the face of much glib and superficial criticism because of the immense mass of material dealing with the New Testament. What they require is an up-to-date exposition of the views held by scholars, together with reverent conclusions stated by one who is both conversant with the well-nigh endless literature upon the subject and able to make clear the reasonableness of the faith of the Church. Dr. Hill has done this admirably and has given a very helpful and healthful discussion of in some respects the most vital question faced today by the followers of Jesus. D. S.

To believe, not because we are learned and can prove, but because there is a something in us, even God's own spirit, which makes us feel light as light and truth as truth—this is the blessed faith. —F. W. Robertson.

An urgent appeal is made for books and other reading matter for Kula, the sanitarium for tuberculosis patients on Maui, and for the settlement at Kalaupapa. The Library of Hawaii, while safeguarding the public, is unable to meet this need through its traveling libraries, as the books sent to these institutions could not be returned. The librarian of the Islands Department, has been authorized, through the book committee of the Library of Hawaii, to ask for donations of books for both localities.

There are forty-eight patients, including eight children, at Kula sanitarium. The patients represent the following nationalities: Hawaiian, American, Chinese, Japanese, Portuguese, Filipino, Porto Rican and Italian. Books in these different languages, current fiction, entertaining books in English and magazines containing pictures suitable for scrap books will be acceptable. The books need not necessarily be new, but merely in good condition.

A collection of books for Kalaupapa has been made on Maui, but further contributions are asked from other islands. Any one having books which he is willing to donate is requested to leave them at the Islands Department, Library of Hawaii.

WHY NOT HAWAII?

"We couldn't go abroad this summer," said Mrs. Twickembury, "and so we decided to take a transatlantic journey to San Francisco."

A Glimpse of the Long Ago

Address of Rev. W. Kamau, pastor of the Ewa Church, at the opening of the Mission Memorial Building, April 16th, 1916.

IT is with much sympathy I propose to speak to you, my young friends. What I have to say will be of interest to some of you, though some may be indifferent.

We are here within this beautiful building, enclosed with these beautiful walls, adorned with its magnificent hanging lamps, whose rays of light flying upward strike the bright ceiling, thence falling with reflected light and with most pleasing effect upon our wondering eyes. Truly this building is a most fitting memorial of the missionary fathers.

I was born in a pili-grass house and lived with my parents in a grass house. We lived in an ahuawa house, in a rush house, in an uki house, in a lauhala thatched house, in a cane-leaf thatched house, in a house thatched with banana leaves, and I have lived in a temporary shed in which it is said he slept in the shed where it was said "could be heard the sound of the shell of the Pupu-Kanioe."

But the days of my abode in such houses are now ended, and I now live in more permanent houses, in houses made of wood and iron, and we now live in a stone house. These are much better houses than the houses of the olden time. But whence has come this change? The change has come from the bringing by the missionaries the word of God to these islands. The missionary fathers brought the word of God to Hawaii; they brought enlightenment and reformation to both chiefs and people, and this is the cause of all the changes and of all the improvement. Distressing indeed was the ancient condition of Hawaii. I fear it would sicken the hearts of these young people if I should fully reveal to them the sad condition of ancient Hawaii.

My mother gave me an account of the pitiable conditions of the olden time. She said her mother bore fourteen children, ten of whom were strangled in infancy, while but four, two girls and two boys, grew up to manhood and womanhood. When my mother reached maturity and married the era of enlightenment had dawned upon Hawaii; but my two grandmothers were living, who had grown up in the dark age of heathenism. They proposed to my mother the short road for infants, but she would not listen to their proposition for strangling her infant child. So I was

spared from the hands of the destroyers. The vital question of today is, "Who brought to an end the corruption and abounding wickedness that prevailed in heathen Hawaii?" It was God that wrought this change in the conditions of this land of ours, by bringing hither the missionary fathers to this land, enlightening the people and bringing in Gospel truth.

My father and mother were among the converts of the missionary fathers. I bless the missionary fathers as I consider the method of their lives and service. There was nothing superficial or slighting in their work. They dug down to bedrock and laid solid foundations. They did solid work, both in construction and in the example of their lives. I will give you an illustration. In seeking for the letters of the alphabet with which to write the Hawaiian language they adopted the vowels A, E, I, O, U; these sounds are made in the throat; then follow the open sounds, represented by the seven consonants, H, K, L, M, N, P, W. Then came the art of spelling with the use of these twelve letters. Then followed the duplicate letters, as aa, ee, ii, and still later syllables of three letters, as a-h-a, aha; a-h-e, ahe, and so on, till all possible Hawaiian words were correctly spelled and written as they sounded. So it was that when the Hawaiian people learned to read and write the light increased and the wickedness of the dark ages fled away. Then was the Seminary of Lahainaluna called "The Unfailing Light of the Land of the Red Rain."

This day, in which we dedicate this building as a Mission Memorial, I count as the greatest day in my life. What more have we to wish for? Yes, let us hope and humbly pray that all the young people here assembled may become followers of Christ and members of His Church.



THE CHURCH ATTENDANCE OF CHILDREN.

By VAUGHAN MACCAUGHEY.

AT a mid-week service of Central Union Church, at which the Bible School was the special topic for discussion, the following question was introduced and voted:

"Should all the children of the Bible School (over six years) be expected to regularly attend the Sunday morning Church service?"

Written answers were handed in during the meeting; analysis shows the following results:

Votes.

1. Affirmative without qualification.... 38

THE RETURN OF THE KAMAAINA

(Written in prospect of the large number who will return to view the Punahou Pageant, June 20-21-22, 1916, in celebration of the seventy-fifth anniversary of the founding.)

Too long the lure of foreign shore enslaving
Has chained my homesick feet beyond the deep,
Now lying by home-waters, cool and laving,
While purring sea-winds promise rest and sleep,
I weave the only fetters that can free,
The healing sandals of the glossy *ki*.
Lai! Lai!

Home! home! But, in this mountain pool reflected,
I see a haunting face exiled too long,
Hung'ring for breast of native-land rejected,
Soul-starved for nature's food of love and song,
Oh, tear-blind eyes, that image no more see!
I bind you with the soothing leaves of *ki*.
Lai! Lai!

Leaves of *lai!* You mind me of departed,
Dear, tender hands that sometime cooled my brow.
Longing for loved ones, true and noble-hearted,
I lean my furrowed face upon you now.
O aromatic, memory-holding *ki*,
You bring again a dream of life to me!
Lai! Lai!

Mary Dillingham Frear.

2. Negative, without qualification..... 12
3. Desirable, but not to be expected.. 7
4. Age should be over 8, instead of 6.. 4
5. Age should be over 10, instead of 6 4
6. Age should be over 12, instead of 6 2
7. Church service should be definitely modified to interest children..... 5

Some typical replies are given herewith:

a. Two services are too long for most children, especially when they are not able to understand the sermon. A short talk especially for children before the sermon would make them more interested.

b. If you keep them interested in Sunday School and anxious to attend, don't spoil it by making them sit quietly through Church which does not interest them.

c. Attendance should be gradually and sympathetically induced, rather than rigidly required.

e. How can the children of parents who do not attend Church be expected to attend regularly?

f. The service is too long and uninteresting even for children up to ten years of age; result is the child comes to really dislike Church.

"THE MEN HE HAS MASTERED."

"Jesus is too effeminate," said a carping critic to Thomas Carlyle. "Think of the men He has mastered," hurled back the sage of Chelsea.

Too little has been made of Christ's masterfulness. Pulpit and pew have stressed His gentleness. That is well. But too frequently they have lost sight of his strength. This has made for softness of character, where there should be hardness. Hesitancy takes the place of intrepidity. Caution has undermined courage.

Let us deal fairly with Jesus. The men he has mastered are not the weaklings of history. The Apostles of Jesus were vital, virile men, with iron in their blood. Charles Martel and Stonewall Jackson were hewn out of granite. But he was stronger. Augustine, Luther, Calvin, Wesley, were men of iron will. But His will conquered theirs. Empires teemed through the brains of Bismarck and Gladstone.

Friend Students and International Relations

Championing a good cause by editorial utterances is one way of bringing about a change of public opinion, and accomplishing a desired object. The modern newspaper, however, inclines to turn its talk to account by actually doing something, by way of illustration and example, to help forward the causes which it has championed.

Standing as it does at the crossroads of the Pacific, and looking eastward and westward upon the problems arising out of the closer drawing nations that border on the great ocean, THE FRIEND has always sought to find the Christian interpretation and solution of these problems. That interpretation has been more and more clearly spelling out the word "brotherhood" as the true solution, and from time to time we have endeavored to spell it out in actions as well as in editorials. One of the practical services thus rendered has been the establishment of free scholarships.

The Scholarship Foundation.

THE FRIEND'S offer of free scholarships to young men in Japan for a four years' course in our Mid-Pacific Institute was first made in the spring of 1911. At that time Mr. Richards was making a visit to Japan, and laid the proposition before a group of distinguished statesmen and educators, who welcomed it heartily, devoting their valuable time and talents to complete the details of the arrangement, advertise it among the schools of the Empire, and select the successful contestants. The committee was composed of seventeen distinguished gentlemen, headed by Count Okuma, and the plan actively promoted, especially by President Naruse and Dr. Motoda, while Dr. Nitobe, whose "Bushido, the Soul of Japan," has won world-wide fame, was the chief examiner. The subject assigned for competitive essays was "Friendly Relations Between Japan and America and How They May



Dr. Ebina, Hon. S. Ebara, Count Okuma, President Naruse and Dr. S. Motoda, distinguished Japanese gentlemen who are backing the Friend Scholarship Plan in the Orient. In the rear row are the second scholarship students.

be Best Maintained," the five best essays entitling their authors to free scholarships in the Mid-Pacific Institute in Honolulu.

The Results.

As a result of the first contest five bright young men, brought face to face with these leading spirits in the Empire of Japan, and commissioned by them to devote their lives henceforth to the study and cultivation of international good-will, went forth soul-stirred with high ambition and began their new career here at the Mid-Pacific Institute. Of these, two returned to Japan before completing the course, the other three, having creditably completed their course here have gone for further study, self-supporting, one to Haverford College, one to the University of Colorado, and the other to Oberlin, each maintaining high scholarship and honorable conduct. Of one of these the remark has been made that, "If no other result had been accom-

plished by these scholarships than the career which this young man seems to be entering, it would have been well worth while."

In the second group of successful competitors, came three young men, in 1914. Of these all are proving satisfactory, one looking forward to pursuing a further course in the University of California and the other two to entering the College of Hawaii.

In the fall of this year three more are expected from Japan, making a total thus far of eleven students who have availed themselves of the Friend Scholarships. Where eleven have been selected it should be borne in mind that many others throughout the Empire have been influenced by studying and competing for the scholarships, even though they have not succeeded in winning them, and the dignity of the contest as of real international significance cannot fail to be impressed upon the youth when



The first group of Friend Scholarship students after their arrival at Mills School.

they realize that the winning of the prize brings them into personal relationship with the leading men of Japan, not only at the time when they are commissioned, but in the ensuing years in which their careers will be watched with especial solicitude.

A Historical Reminiscence

In the days when Japan was still closed to the message of the Gospel, Dr. Verbeck opened the way for many of his pupils to go to America and live in Christian homes while they pursued a college education. So happy were the results of this course that later on it called forth high expressions of appreciation from men in prominent positions. As an example we quote the following:

Official Acknowledgment of the Mikado's Ambassadors, Iwakura and Okubo.

"Secretary's Office of the Japanese Embassy

Boston, Mass., Aug. 5, 1872.

"Rev. J. M. Ferris, D.D.:

"Dear Sir: The Ambassadors, being on the eve of their departure from the United States, desire again to convey to you this expression of their thanks for the interest which you have invariably manifested in their people and country.

"The kind assistance and encouragement which were so generally extended by you to the Japanese students who studied in this country during a crisis of such importance in our

national history, will long be remembered by us. These students are now far advanced in knowledge and are very useful to our country, and the Ambassadors feel it is mainly due to your instrumentality.

"Until recently an impression has prevailed in Japan that many foreign nations did not entertain kindly feelings toward our people.

"The generous conduct exhibited by yourself and other gentlemen in this instance, as well as in all matters of educational interest pertaining to the Japanese youth, will do much to correct this impression, and will do more to cement the friendly relations of the two countries than all other influences combined.

"Please extend to the gentlemen this renewed assurance of the Ambassadors' high appreciation of their kindness, and they will likewise, on returning to Japan, explain the matter satisfactorily to our government.

"We remain yours very truly,

*"TOMOMI IWAKURA,
"TOSHIMITI OKUBO."*

During the forty-four years since those lines were penned the young men who were then the recipients of kindness in Christian homes, have been the bulwark of peace between the two countries. The kindness has not been forgotten, but has been constantly quoted as the indestructible evidence of the good-will of the American people. In America likewise, the remembrance of the Japanese students has had a beneficial effect.

The Significant Feature.

Here lies the special significance of the Friend Scholarships. There are thousands of Japanese students going on their own hook to America, with no special introduction; they finish their course and return without any intimate knowledge of America or her people. But the plan of the Friend restores the favorable environment that brought about such happy relations in days past—the scholarship students come with distinguished introduction, they find ready welcome into homes, and both their progress

and the kindnesses they receive are immediately noted by the leading men in Japan. Nor is it out of reason to expect that students thus favored will in days to come rise to places of influence in Japan, where they will have a strong voice in maintaining friendly relations between the two countries.

And Now China.

So happy have been the results of the Friend Scholarships for Japan, that now it is planned to extend the scheme and offer scholarships to students in China.

Dr. Francis E. Clark, now on his way to China, is commissioned by The Friend to offer five scholarships for students who may be selected by the Christian Endeavor Societies of China under his supervision, whose knowledge of English fits them for high school work and who can qualify in competitive examination.

We are looking forward to a reply from Dr. Clark as to the students who have been the successful competitors, and through whom The Friend may extend into China its efforts to bind the countries in closer friendship.

F. S. S.

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Advice to Japanese Youth

A STIRRING address was given by Consul-General Rokuro Moroi at the Japanese Y. M. C. A. on May 7th, setting forth to the Japanese youth of these islands their obligation to be in earnest what they are by birthright—citizens of America. In substance he said:

Comparing the youth here with those in Japan, he spoke of their advantages in English education, sports, etc., mental and physical development. They have been born of Japanese parents, but of all their advantages the greater part they have received from America.

These young people, by virtue of their relationships, are born with a mission—with the distinct duty of cultivating an indissoluble bond of friendship between the nations. They are to be honey-makers, blending the sweets of both nations.

The spiritual ideals of Japan have been drawn from three sources: Confucianism, Buddhism, and the Bushido. The essential principle is that of self-sacrifice—slay yourself for the good of others. When I

A Recent Letter From a Friend Peace Student

March 25, 1916.
Haverford College,
Haverford, Conn.

My dear Mr. Scudder:

Just through with the examinations of the third quarter today. We are going to have holidays all next week. I think I have reason to believe that I got through with this examination rather successfully, because I did not have any trouble with my eyes before the examinations as I did last Christmas.

*I am feeling like a bird just freed from her cage. During this vacation I can enjoy reading, which I could not during the last. I am intending to read Heine's "Die Romantische Schule" and further in some others of his work, beside a good bit of menial labor, which I shall do in the college. I am really getting interested in German, after having read through Goethe's "Faust" and several of Hebbel's dramas in the course which I am taking this year. * * **

P.S.—So far, I have had the chance of hearing Theodore Roosevelt, Norman Angell, Billy Sunday, Robert Speer, Dr. Steiner, the Polish preacher, Hodgkin and Roberts of England, whom I enjoyed all alike. The last two are, as you probably know, the leaders of the Fellowship of Reconciliation, working very actively now. Mr. Roberts especially looks like a prophet; people seem to think of him as an Isaiah. I am glad of these rich experiences and am thankful to the people whose kindness made it possible for me to come over here and enjoy them.

Very faithfully,

IWAO AYUSAWA.

went to England I first became acquainted with the Bible. It was a revelation to me when I found that the essential principle of Christianity is the same as that which has been the inspiration of the best that is in our own civilization, namely, self-sacrifice. This same fundamental principle is the source of the glory of European civilization. The difference between us is not in the spirit, but in the form. Our aim is one—rule over the body, make the spirit the master by righteousness. This is the explanation of the progress both in Europe and in Japan.

In Hawaii I do not find the same degree of progress in this respect, and it is a cause for anxiety. You young people are called upon to cultivate this spirit, lest you sink to the level of semi-civilized people; you will lose the good points of Japanese civilization and will not possess the fruits of the Christian civilization of the West. Three things the Consul outlined as the duty of the Japanese youth:

(1) Your duty to America: To strive for the highest development, be worthy of the benefits received, and be good and loyal American citizens.

(2) Your duty toward Japan: Respect for the country of one's parents does not conflict with loyalty to the country which has adopted you. You are in a favored situation to contribute to a better understanding between America and Japan.

(3) Your duty toward American friends: They are making many sacrifices for you and conferring upon you many material and moral blessings. I earnestly hope that you will show your gratitude by becoming noble American citizens.

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It is said that in continental times John Adams and Benjamin Franklin were doomed to spend a night together in a New Jersey hotel in a small room with a little window. Adams closed the window tight, for he said that night air was dangerous. Franklin thought they could not have better air at that time of day than night air and opened it, but finally compromised with Adams that after telling him a story the window could be closed. The story was long and monotonous. Adams went to sleep and the window was left open.

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Apropos of Baby Week

An advertisement of a nursing bottle reads as follows:

"When the baby is done drinking it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk it should be boiled."

Opinions on the New Building

THE dignity and serene strength of the building are fitting both as a memorial to our fathers and as a suggestion to their descendants.

"Build thee more stately mansions, O my soul."
—Mrs. W. F. Frear.

♦♦♦

The Mission Memorial Building appeals to me as a very fitting tribute to the splendid work of the early missionaries to these islands, as it stands as a beautiful but very useful memorial.

What appeals to me most is that it will be the center for the planning and putting into execution of aggressive Christian forces throughout these islands, thus keeping ever alive the earnest and lasting work undertaken here early in the nineteenth century and continuing down to the present day.

I consider the work of the Hawaiian Board one of the most important if not the most important work being carried on throughout this Territory, as it seeks to develop and extend religious, moral and educational work among the thousands of peoples of so many nationalities in all parts of these islands.

This new building will be the administration center for this important work and will increase many-fold the efficiency of all the active workers of this organization. It should prove an inspiration to greater and more effective Christian work, and thus be a blessing to the whole Territory.

F. C. Atherton.

♦♦♦

It is a very fine building and seems to be admirably arranged for the uses for which it is intended. Such architecture has an educational influence and tends to cultivate the artistic taste. It is difficult to measure and fully judge of the merits and demerits of a public building or private residence until it has been occupied. There is a dignity about the building which is impressive, and the arrangement of the offices and rooms, as well as the appointments, seem to be admirable. The effect of such a building cannot but be good upon the community. There may be some who consider it luxurious, but Honolulu is a growing city. The work which the Hawaiian Board represents is developing, and the building is to last for very many years. The effect and influence of such a beautiful and dignified building will be elevating.

—W. O. Smith.

The building is the realization of many years of hope that the Hawaiian Board would be adequately housed. It is a dignified and beautiful monument to the early missionaries.

—P. C. Jones.

♦♦♦

Standing on the solidarity of the past, it seems that the Hawaiian Board is beginning a new era in missionary endeavor. It is as though building higher, and yet higher, we look back to rejoice in the enduring foundation.

—Mrs. W. D. Westervelt.

♦♦♦

I am particularly glad that the new building represents the architectural period of the early missionaries. It is most appropriate.

—Mrs. B. L. Marx.

♦♦♦

I am delighted both with the idea of a fitting memorial to the early missionaries and its architectural development. It is a most beautiful building.

—Harold Dillingham.

♦♦♦

I am very favorably impressed with the new Mission Memorial Building, both from the standpoint of architectural beauty and of real utility. It combines splendidly a fitting memorial to the labors of the early missionaries with a practical and usable plant for those who are today carrying on the work of the Hawaiian Evangelical Association.

—Arthur E. Larimer.

♦♦♦

I express the general feeling in regard to the new building when I say that it is one of the most beautiful edifices in town and a credit to the community from an architectural standpoint. It will meet all the needs of the Hawaiian Board and Cousins' Society for years to come.

—Ernest B. Clark.

♦♦♦

I have been over the lower part of the main building and the auditorium, and am delighted with the results attained. The exterior is suggestive of the best traditions of colonial architecture, and has a substantial and hospitable appearance. It is suitable as a memorial and well arranged for the work of the various departments of the Hawaiian Board. Those who visit the auditorium will always carry away a feeling of satisfaction, both because of its architectural features and because of its community usefulness.

—L. Tenny Peck.

I have not yet had the opportunity to look over the interior, but the exterior is most pleasing. The colonial effect is generally liked.

—Charles Judd.

♦

The Hawaiian Board has been handicapped for so many years that it is a pleasure to see it adequately housed. The privacy which each secretary now enjoys will invite confidences that were withheld under the old conditions. This will be an advantage also to the field workers when they come to the city to discuss frankly their problems.

—John M. Martin.

♦

The Mission Memorial Building, both in its conception and planning, is a most artistic and appropriate monument to the memory of the service of those missionary fathers and mothers who left the comforts of civilization, not for gain, but for the benefit of their fellow man in these far-off islands of the Pacific. They believed that service to their fellow man was the chief end of life, and they acted upon that belief at whatever sacrifice their ideals demanded. What higher standard of conduct could any one maintain? We, who have descended from them, should be proud as descendants of an aristocracy of character, and proud of the monument erected by their loving admirers.

—Philip L. Weaver.

♦

The most conspicuous feature in town recently was the Mission Memorial, just dedicated, standing on the old Kawaiahao Seminary site, nearly opposite Kawaiahao Church. It is a handsome two-story red-brick building of the old colonial type, with white pillars. In the front part are the spacious book rooms and roomy, light, cool offices. They are all newly furnished with steel furniture and fitted up with every convenience. I don't know of any other office building in Honolulu quite so attractive.

In the rear is the most delightful auditorium in the city, seating 600 or 700. It is lighted by the indirect system, and when I saw it illuminated, on Sunday evening, and filled with young people, it certainly was a joy and a dream. Acoustically it is all right, the ceiling being a modification of the turtle-back of the Salt Lake City Tabernacle. The auditorium is to be used Sunday evenings by Rev. Akaioka Akana and his Young People's League.

—Dr. J. F. Cowan, in the Midget.

♦

I am particularly delighted with the steel furniture. It is handsome and, what is probably more to the point in Hawaii, bug-proof.

—Mrs. Jonathan Shaw.

The thing uppermost in my mind is the lives of the men and women who endured hardships, gave up friendships, homes and civilization to labor among an unknown people. These lives are to be perpetuated in the work of the Board in this building, and to this end it is a worthy monument.

—*Judge Archie Mahaulu.*

❖

Architecturally the building meets with my heartiest commendation. The site I have always felt to be appropriate.

The illumination by night I have not seen, but a young man who attended the first evening service in the auditorium told me it could not be better.

—*R. W. Andrews.*

The fact that the book rooms are on the ground floor is gratifying to those wanting supplies.

I rejoice with all the workers in their cheerful and well-equipped offices.

—*Miss M. R. Forbes.*

It is one of the most beautiful buildings in Honolulu. The colonial architecture and red brick make it the more appropriate as a memorial.

—*Charlotte L. Hall.*

In general I am very much pleased with the building. So far as I am able to judge from once speaking in the auditorium, the acoustics are fine.

—*Joseph Emerson.*

❖

The Mission Memorial Building is a great joy—a joy for what it stands for, a joy for what it will do for this community in both a religious and civic sense.

—*Mrs. F. J. Lowrey.*

I think the building admirable. Architecturally it is a credit to those who planned it, as well as to those who invested the money.

—*W. W. Chamberlain.*

Book Reviews

By *James Monroe Taylor.*

Japanese Expansion and American Policies

THIS book gathers up the facts upon which the author bases his opinion that a war with Japan is an improbability and that if it comes it will be largely through our own fault. In stating the facts and his conclusions, clearly and cogently, he has furnished his readers with

the best basis for the formation of their own opinions. That he is qualified for his task is evident not only from his fifteen years' study of the Orient and his residence in Japan, where he was once instructor in the Imperial Japanese Naval Academy, but also from the qualities of thoroughness and fairness which characterize his very interesting volume.

In chapters II and III we are given a succinct sketch of the conditions in Japan previous to Perry's day and of the steps by which she has reached her present eminent position among nations. Her struggle for autonomy, for the adjustment of her own tariffs and the control of aliens in her own domain, against the narrow and selfish policies of European nations was ended only by her successful war with China. Through all this period the United States was her chief friend, because of our fairness and just dealings. Her very success, however, brought Russia, Germany and England to decision to checkmate her advance and intrench themselves in China. No need to even sketch events clear in the minds of most interested readers, which reveal much of international injustice and unscrupulousness, and which resulted in the Boxer troubles of 1900. Out of these Japan came with distinction, but only to confront fresh efforts of Russia in Manchuria and Korea. Here was an issue vital to Japan, unless she was to be throttled, and hence the Russo-Japanese war and Japan's assured place in the Orient. But commercial conflicts have followed and her old friendship with us has diminished, and our relations regarding immigration, chiefly due to California, have brought us to the verge of enmity.

Yet here is Japan's fundamental dilemma: she must expand—her population is increasing nearly 700,000 annually and her available territory is small. The natural way is to Korea and Southern Manchuria, already under her dominion. South America, Mexico, the Philippines, the United States are all disadvantageous as compared with these neighboring lands, provided that she can colonize peaceably and not undertake the impossible task of conquering and ruling China. Yet there are her interests for the future, commercial, economic, and amicable. Indeed there is a call just here for our recognition of the need of a Monroe Doctrine for the East, and it would be a gain for the whole Orient, and the Occident, too, as well as Japan, if we would frankly acknowledge the situation and agree with Japan on these lines, and the open door in China.

These views, strongly sustained by statements of fact (chapters VIII and IX), have involved the question of a possible expansion in the Philippines. Professor Abbott writes most interestingly in this chapter (IV) of our own acquirement of the islands, their resources and their people, the enormous expense of maintaining our place there even when our aim is so different from what Japan's might be, and the small possible returns unless through the introduction of large capital and intelligent and inspiring leadership. Even if Japan could acquire these islands peaceably, she would face a Roman Catholic population with her heathen faiths, a condition very far from reassuring when one remembers that as colonizers the Japanese manifest the Prussian, autocratic spirit, efficient but unsympathetic. She would find the Philippine problem more expensive, even, than the Formosan has proved, and her control could never reach beyond her guns. Nor is the climate of these islands fitted for the Japanese, and the economic gains are at least questionable, since the islands already import a large part of their rice and a government monopoly of hemp and rubber would be maintained only at enormous and ruinous cost. Japan's advantage in dealing with the islands as neighbors is vastly greater than its ownership of them could possibly prove.

It is claimed often that in our day no country is prevented from going to war by its economic and financial conditions, but Japan's are noteworthy. She is a poor country, relatively. The average income is stated as \$133.50, with taxes at 17 percent. In 1913 its debt was \$18.42 per capita; in 1901 it was but \$5.31. Only 13 in the empire pay an income tax on over \$20,000, 67 on \$12,000, only 140 on \$5,500. But 7 out of 1,000 make \$1,400 a year. Meanwhile the country is passing through a gigantic industrial revolution. Peace is essential to its progress. Besides, the United States is its most profitable customer. In 1913 we bought 33 per cent more than we sold to her; we buy about one-third of all she sells. Yet China is her market, and her exports to that country are increasing amazingly.

These considerations all make strongly against the policy of enmity to the United States. From our own side and our history we have reason to believe that no aggression will arise. But from Japan? War has proved very costly to Japan, and with us would involve the destruction of her most profitable commerce. The attempt to invade us would prove enor-

mously expensive and probably not successful. To take the Philippines would involve a problem from which Japan shrinks, and even to capture them and Hawaii for the sake of bartering them with some other nation would involve the intrenching of another power in the East less advantageous to Japan than ourselves. Moreover, we have some fighting power, if necessity arises, and Japan knows that an attack on us would involve racial antagonisms and would raise up helpers for us, if need were. It would be suicidal for Japan, and nothing would drive her into it unless a process of irritation on our part, and cultivated antagonism that would force her to fight to save her honor at home and abroad. Such absurd vaporings as is quoted in the opening chapter from Hobson, or Homer Lea's promulgations—the words, says our author, of an adventurer without military experience and with no place of consequence in China—the fear of General Wood, perhaps too freely expressed considering his position, the jingo note of Mr. Mann, the special efforts of some of the California "statesmen"—all these make for conditions in which war might find a start, under some such impulse as the blowing up of the Maine. In short, there is no *excuse* for war; if it comes it will be our fault and due to our irresponsible vaporings and needless irritations.

Has the author forgotten the chief danger: the racial opposition, the "Yellow Peril"? On the contrary, he devotes a strong chapter to it, reviewing the course of the white race toward the colored races in Africa, Australia, and America. It is no local matter, no California issue. England is meeting it in peculiarly difficult phases, in British Columbia as well as in Africa. Australia has tried to solve it by a peculiarly thorough exclusiveness. It is a serious problem, but not to be settled by force or by war—only by fairness and justice and good will. For ourselves, the author has seen no suggestion so helpful as Sidney Gulick's well-known plan, so singularly ignored by the statesmen in Washington, who have nothing to substitute that is not unfair to Japan or a disregard of treaties and of her fine stand by the "gentleman's agreement." Professor Abbott is sure that the two races cannot assimilate biologically or economically in any time available for us (consider even the French in Canada). The very qualities we call good in the Japanese, abstractly, make the problem harder. If they came slowly, individually it might be otherwise, but as a mass they

will not—and do not—assimilate. Here is a vital national problem. War can never settle it, but humane feeling, wise discussion, respect for Japan's national honor and pride—as worthy as our own—a decent fairness and equity and respect for our treaties and for human rights, may secure all we desire without enmity, and with a chance for a peaceful development of an issue about which we *know* far less than we talk.

From a parallel with our relations of enmity and fraternity with England through a century, our author ventures certain guesses as to the future which is full of hope, and offers finally some excellent counsel regarding our language and our attitude, and a general conference of the Pacific Powers, which should be printed on small cards and hung over the desks of the editors of our leading journals.

♦ ♦ ♦

Planning the Future of Maimed Soldiers

It is estimated there are two million of mutilated men, soldiers of the European conflict. The crippling of men for their whole lives is still going on. These men come from all walks of life and are of all ages when men are usually workers. Some are men who work with their brains chiefly, men of different professions; others,—many, many more,—are men who work principally with their hands. The former will probably be able to adjust their lives to their mutilated bodies. The latter will need aid to start them on the new road toward earning a living.

Realizing this, some of the foremost educators in the leading warring nations are studying this subject. They have asked the help of F. B. Gilbreth of Providence, an expert in motion and time study, with the hope that through investigations, the efficiency of partially disabled men might be increased and employment secured at wages greater than they could otherwise command; while the actual cost of the product might be decreased.

On August 13 the Summer School of Scientific Management devoted a session to the consideration of this problem. The school is conducted each summer by Mr. Gilbreth and is attended by professors of engineering, psychology, business administration; by surgeons, managers and superintendents.

As a result the meeting, it was deemed advisable to continue the movement upon the following lines:

Preparation of a bibliography of articles

on the subject already in print and the proper indexing of the same.

Listing the different trades with the various kinds of work in each, for detailed study.

A division of the work of trades into groups of those involving similar or kindred movements of the same parts of the anatomy.

Obtaining more records of individual cases of the work men have done for a living, when they have been seriously injured.

A study of the motions used in such cases, showing how the work was done.

Obviously, the first thing which maimed men need is to be given encouragement that their lives are not necessarily useless; that they can still have work which they can do and do well. They have been subjects to a severe shock, not only the shock of battle and of the wound, but also the shock of realizing that their maimed condition means a burden and a handicap for all their life.

A number of instances were mentioned of maimed men who, with their one arm, had become dexterous in their old trade; of others who had acquired new occupations in which they did well, or had even developed a latent talent or genius for tasks of a higher grade than they had previously attempted, many changing from manual workers to professional workers. The method will be adopted of training teachers, perhaps themselves maimed men, in the needful efficient motions as determined by motion study methods. These teachers will then instruct the maimed workers. The results obtained from these researches should be published in book form and made available to all in public libraries in this and other countries.

By motion-study is meant a system of motion-pictures devised by Mr. Gilbreth, which photograph a workman actually at work. An electric light is fastened to that part of the body specially engaged in the task; this is shut off at short intervals, thus introducing the time element in to the picture. A clock, rendering to one-three hundredth of a second, regulates the process. A permanent record is in this way secured for study and comparison.

Application of this theory is described more or less fully in Mr. Gilbreth's books, "A Primer of Scientific Management", "Motion Study", and "A Brick-laying System."

Although a great and sudden demand is brought about by the horrible effects of the war in Europe, there is immediate need also for just such aid for our own citizens in this country.

The number of accidents in the United

States has been greatly reduced in the past few years, by the Safety First movement, but some maiming of men and women is bound to occur. In the aggregate for the whole country the number will be large. It should be the duty of all Safety First organizations to handle also all cases of maimed persons occurring in their jurisdiction, to place them in positions suitable for them and to have them taught the proper motions for the new work and new conditions of the worker.

Manufacturers and others are requested to report individual cases directly to the Summer School of Scientific Management, 777 Brown street, Providence, R. I.

Anyone who can present a case for record is asked to do so even if it seems simple and trivial, for it is felt that any case may prove suggestive.

A vicar in England visited a widow, seventy-five years old, who had had six children, all of whom had married and left her. The clergyman endeavored to sympathize with her. "Well, Mrs. Higgins," he said, "you must feel lonely now." "Yes, sir," she said; "I do feel it lonesome. I've brought up a large family, and here I am living alone. An' I misses 'em an' I wants 'em, but I misses 'em more than I wants 'em."

The following is a list of material needed in the equipment of the Gospel Mission to be opened in Palama about the first of June. If you have any of the material that you can supply it will be greatly appreciated. Apply to W. E. Pietsch.

20 cots; 20 sheets; 20 pillow cases; 30 hand towels; 10 bath towels; 20 pillows; 25 each, knives, forks, spoons, cups and saucers; 1 large coffee pot; 1 large soup pot; 3 screens; 5 tables; 1 drawer; 1 dresser; 1 small bed (for the man in charge); 1 rug; kitchen utensils, scrubbing brush, brooms, etc.; 50 chairs; 1 clock; large glass sign, "Gospel Mission." Old clothes of all kinds can be used.

The following persons have agreed to give their moral support to the Mission: Wm. Knott, Adaline Hershey, H. P. Judd, Norman C. Schenck, Edward A. Cooper, Samuel W. Robley, Paul Steel, Arthur E. Larimer, R. E. Lambert, C. J. Day, W. D. Westervelt, G. P. Castle, Theodore Richards, John M. Martin, A. V. Soares, S. K. Kamaiopili, C. C. Ramirez, W. H. Dreier, Henry Allen, Ross Page, Wilbur Sanderson.

A Sunset Song

Sung to the heart, while walking up Riverside Drive, New York, at the close of a busy day.

The earth turns in its ether bed
And bids the sun good night,
Who, flashing dawn on other lands,
O'erflows the west with light.

Dawn follows dawn o'er all the world
From sea to silent shore,
And sunset glories gild each hour
Of every twenty-four.

Good Darkness, thou art come to us
All lit with sunset's glow,
And doubtless dawn will bid thee hence
On others to bestow

A peace that only darkness gives
To tired, troubled man,
To fit him for his task at dawn
And bid him say, "I can."

Great God, 'tis always sunset here,
'Tis always sunrise too,
And darkness holds its constant sway
For creatures loved by you.

So turns your earth, so stands your sun,
So move your hours along:
So peace from you floods all my heart,
So ends my sunset song.

JOSEPH ADDISON RICHARDS,

In the Christian Advocate.

Y. M. C. A.

Need of Centralization.

The development on Kauai and the advances being made by the local Oriental Branches will make it necessary for the Board of Directors to consider some plan of binding the different organizations together. The strength of the Association movement has been that while each organization is an independent unit they are all affiliated together through some central committee or board. For some time the problem of organizing a Board of Directors to unite all of the organizations in the city has been facing us. On this board should be representatives of the different branches such as Central, Chinese and Japanese. This will make it

possible to work out a unified policy in the work for young men and boys.

♦ ♦ ♦

Boys Clubs.

The advantages of having the boys' clubs connected up with the general board has proven to be a good policy. Perhaps no other branch of our work has made such rapid advances as has this work under the efficient leadership of Mr. Robley. There are now eleven extension clubs under his supervision at the following points: Kakaako, Manoa, Kaimuki, Star-Bulletin, Korean Compound, Nuuanu, Beretania, Kauluwela, Newsie, Oahu Prison and Kalihi. The total membership of these clubs is five hundred and fifty. Beginning this month Mr. Robley will go twice each month to the Waialea

Boys' Industrial School to supervise the play life of the boys there. One of the apparent needs of our work is a centrally located club-house which can be used as a center for the athletic and social life of the boys in these extension clubs.

♦ ♦ ♦

The Japanese Peril*

Sidney L. Gulick has written a letter to *The Ledger* protesting against the distorted views given in the articles from the pen of George B. Rea on Japan and the Yellow Peril. These articles had seemed to us partisan and inflammatory and it is a relief to have an undoubted authority point this out. Sidney Gulick says:

"Admitting, however, as I do the substantial accuracy of Rea's quotations, such as they are, I deny emphatically that he has given us a fair or adequate presentation of the whole situation. He makes no reference to the numberless statements of her most representative men that Japan desires to maintain the historic friendship, nor of the many striking statements by Japanese leaders as to their gratitude to America and their friendship. The proof of this real friendship, evidenced by the 'Gentlemen's Agreement' and its faithful administration during the eight years since its establishment, he passes by in absolute silence.

"He puts, moreover, in an altogether false light what Japan regards as of the highest importance—the treatment, namely, of her citizens in America on the basis of honor and freedom from humiliating race discrimination. He fails to grasp and consequently seriously distorts, Count Okuma's meaning in regard to 'Japan's Mission' as the 'harmonizer of the East and West.' 'Our military and naval power,' the Count says, 'will amount to nothing if we fail in our duty to humanity. It will profit us little to acquire all the learning of the West if we have nothing to give in return; it is more blessed to give than to receive.' 'If,' he continues, 'Japan performs her great mission of bringing East and West into profitable and friendly communication, she will have done the world an invaluable service, sufficient for Japan to make up for all the West has done for Japan'."

Dr. Gulick's bold and illuminating letter concludes as follows:

"I firmly believe that at this extraordinary period in the world's history, if America should enact legislation doing away with all our race discriminatory leg-

islation against Japanese and Chinese and should seek really to aid those great and important nations to solve their enormous and enormously difficult problems as they enter into the stream of world relations and cosmopolitan civilization, we could win them to a reality of friendship that would be of the highest value to us as well as to them.

"We would turn the much-talked-of 'Yellow Peril' into a golden opportunity and make the Pacific Ocean pacific.

"Of course, in removing differential race treatment from our laws we should carefully provide for the just demands of the Pacific Coast states for protection from the danger of swamping Asiatic immigration. How this may be done I have indicated with some fullness in many articles, pamphlets, and also in two volumes dealing with this entire subject."

* From "The Philadelphia Friend".

♦ ♦ ♦

A CHANCE FOR SOMEONE

Twelve years ago Mr. B. Tokioka started a Sunday School for the Japanese children in Moiliili. He has carried on this work without interruption to this day, and has a school of over 150 pupils. In order to assemble the children before they scatter for the day, the school is held from 9 to 10 a. m. This hour, however, unfortunately conflicts with the engagements of many who would gladly help, but who are drawn hither and thither into training classes, or occupied in teaching in other Sunday Schools. Mr. Tokioka therefore has had to carry this burden all alone, confronted by 150 pupils of all ages from 6 to 16, whom he holds together by his magnetic personal influence.

Recently the strain has been proving too great for him. Being superintendent, organizer, leader of singing and teacher of such a motley crowd exhausts his strength and leaves him, each time, almost voiceless for two or three days afterwards. Unless he can get help this splendid work may be left without a leader.

What is needed—The first and imperative need is that some one, or better still, two or three people should come to his assistance and divide the burden with him. The older pupils understand English well enough to be instructed in that tongue. So that any one with a heart to help, or a voice to assist in teaching or leading singing will find a hearty welcome as a co-worker. "If I could get help", said he, "I could have about the largest school in the islands."

The second need is for an enlarged building. The present structure is very inade-

quate; it is but one room, filled full when 100 children are in it, and overcrowded with the regular Sunday attendance.

It sometimes happens that kindly persons are looking for a place of need in which they can lend a hand. We hope this notice may attract the attention of some such willing helpers. THE FRIEND will be glad to bring about the introduction. F.S.S.

♦ ♦ ♦

Socialism in a Nutshell

The following bit of blank verse, which is printed in prose form, was written by Dr. John T. Gulick, the distinguished missionary and scientist, who spent some months in California during the Exposition year. The lines show not only the strong social convictions of their author, but his abiding vitality, as they were written on his eighty-third birthday. Since writing them Dr. Gulick has returned to his home in Honolulu.—Los Gatos Idea.

"We are borne on the swell of the tides that are ever around us—the rush of the centuries down the strange circles of time. To regions unknown the vast currents are sweeping us on, through the struggle and strife that holds sway in the work of the world, and through tumult and war that now frenzy the nations of earth.

"A cure must be found, for each country now fights for new markets and colonies over the sea where their goods may be sold. Dread hunger and want are their fate, when their stores are well filled and their factories close, having more than their people can buy.

"We would break this strange spell which now holds both the East and the West. If tools are producing so much that the laborers starve, let the laborers rise and combine for the owning of tools, and the owning of all that the tools they now use may produce. If more is on hand than is needed for use or exchange, they can rest a few hours each day and read books, or hear music, or some may write books, or paint pictures or invent the best things. New incentives will thus come, and new joy in life's work.

"When shall we see our vast industries moving in peace? When all who take part shall be sharing together the fruits of their work. The light of that blessed day dawns as the workers gain strength and unite in their purpose to give each one a free chance."

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tinctive and in perfect taste.

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A New Billy Sunday

American journalists in Japan are send-
ing home picturesque accounts of the Jap-
anese Billy Sunday. Japan has often been
called imitative, and this Japanese preacher
has quite openly and confessedly appro-
priated the methods and manners which
impressed him when he listened to Mr.
Sunday in the United States.

The man in question is Rev. H. S. Ki-
mura. Mr. Kimura is a graduate of the
Moody Institute in Chicago and an or-
dained minister of the Church of Christ in
Japan, which includes all the mission work
of the various Presbyterian boards in that
empire. Mr. Kimura knew Dwight L.
Moody, and after his ordination sought to
carry Moody's evangelistic spirit into all
his work. In the years he has been preach-
ing in Japan he has been unusually suc-
cessful in drawing his unevangelized coun-
trymen into the Christian Church. He
therefore entered with very great enthusi-
asm into the plans initiated by John R.
Mott on his last visit to Japan for a na-
tional evangelistic campaign of three years'
duration in Japanese cities and towns. But
having heard of Billy Sunday's work in
America, especially the Pittsburgh cam-
paign of last year, Mr. Kimura determined
to see what of new ways and means he
could learn from Sunday for application in
this great Christianizing effort in his own
land.

He arrived in this country in time to
hear Sunday preach in Denver last autumn,
and was overpoweringly impressed by the
force of the sermons he listened to. To
study the American further, Kimura fol-
lowed Sunday to Des Moines and heard
him in every sermon of his campaign there
for three weeks. Then he started back to
Japan. In April he was ready to begin
work on a new basis—completely "Sunday-
ized." A great tent which he secured he
pitched in the immediate vicinity of the
houses of parliament in Tokyo, and there
he has been preaching since, engaging the
constantly increasing attention of the peo-
ple of Tokyo.

Those who have heard both Sunday and
Kimura say that Kimura has accomplished
a very striking reproduction of Sunday's
manners. Like Sunday, he rushes back
and forth across the platform, gesticulates
wildly, twists and crouches in dozens of
extreme attitudes, and shouts out his ac-
cusations, challenges, and invitations with
intense force. Sometimes when his voice
fails he uses a megaphone. The Japanese
language apparently does not admit as much
scope for slang as there is in American
speech, but Kimura goes as far as he can in

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that direction, and puts his message continually in the vernacular of the streets. Like Sunday, he asks converts forward to shake his hand.—*The Continent*.

♦♦♦

A Michigan editor received some verses with the following note of explanation: "These lines were written fifty years ago by one who has, for a long time, slept in his grave merely for pastime."

Some one asked Whistler if he was acquainted with King Edward. He said, "No, I have not that pleasure." "But the King says he knows you." "Oh, well," responded Whistler, "you know he's always bragging."

The liquor interests have put out books and considerable pamphlet literature to serve their purpose. Some of these are very misleading to unsuspecting readers, particularly as several of the writers claim to be clergymen. Judging from the quantity of such material addressed to THE FRIEND, Hawaii is a well-worked section.

Only once again until the year 2000 will Easter come as late as this year, and that will be in 1943.

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A door to want and broken health;
A bar to honor, pride and fame,
A door to sin, and grief, and shame.

A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door of brawling, senseless strife.

A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joys that home imparts,
A door to tears and aching hearts.

A bar to Heaven, a door to Hell;
Whoever named it, named it well.

From the War Cry, Jan 22, 1916.

♦♦♦

Hiloites are rejoicing in the decision of Rev. George Laughton to continue as pastor of the First Foreign Church. Mr. Laughton was offered the pastorate of Dr. Aked's church in San Francisco, Dr. Aked having decided to remain for an extended period in Europe.

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EVENTS.

JANUARY.

2. Attractive new home of Y. W. C. A. dedicated. Nurses training school is announced for Queen's Hospital. Annual report of Judge Whitney shows 238 divorces granted during 1915; 4,097 boys and 3,137 girls reporting to probation officers. News reaches Honolulu of drowning of entire family of eight at Puulehu, Maui, as a result of flood from heavy rains. C. E. Rally at Kawaialiao Church honors Dr. Francis E. Clark, father of Christian Endeavor. Scout Commissioner Jas. A. Wilder reviews movement at evening service at Central Union Church.

3. Annual report of Board of Health shows death rate among whites in this Territory as result of white plague less than in any other portion of U. S., though in 1915 there was an increase of 3.7 per cent over cases reported previous year.

4. Dr. Hodgins buys beautiful home of W. M. Gifford. Lorrin Andrews, returning from mainland, says fame of Hawaii has spread over mainland. Mrs. Francis E. Clark, speaker at Woman's Board, describes in most interesting way a visit to the home of the Apostle Paul. Constitution and by-laws of Board, which have done service for forty-five years, read at meeting with a view to changes.

5. Minnie E. Finnegan, declared by Prince Henry of Prussia to be "America's most interesting girl," in Honolulu to recover health. Whirlwind Y. M. membership campaign, in which nine rival makes of automobiles competed, brings in 210 new members in 100 minutes. National Security Committee appoints Kuhio and Sidney M. Ballou Hawaiian representatives at Washington convention. Community council of all the islands is new plan proposed by Chamber of Commerce in annual report.

6. High Chiefess Grace Kamaikui Wahinekaili, cousin of the late Queen Emma, dies of pneumonia. Mr. and Mrs. Francisco M. Mattos come from Kauai with recently born triplets to seek government aid at hands of Pinkham.

7. Territorial Treasurer McCarthy says present is best time to refund bonds falling due in 1918 and 1920; difficult to foretell what may happen to disturb the money market in next few years. Miss Dorothy Spring of Berkeley, Cal., and Dr. John C. Pedon of Queen's Hospital, are dismissed from court after fine of \$350 is imposed for "furious and heedless driving." Couple in automobile knocked down Mrs. Geo. H. Moore on Pali Road and failed to render assistance. Mrs. Moore dead as result of accident.

8. Epidemic of measles keeps Board of Health busy. Punahou school announces plan to keep record of health of pupils. Stanley Livingston, in charge of new cafeteria lunch plan, hopes attractive food

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will do away largely with candy and soda water cart evil. Rapid Transit Co. given legal authority to increase capitalization; government loses injunction suit instituted by governor to restrain company from issuing additional stock to amount of \$392,500 on every count. President Mrs. F. J. Lowrey, Vice-President Mrs. L. A. Thurston and Secretary-Treasurer Mrs. W. L. Morse re-elected at annual meeting of Outdoor Circle; society now has 380 members.

9. War Department orders many changes in local posts; son of Gen. Miles among those ordered to Hawaii.

14. Brown-Curry evangelistic series ends at Central Union Church. Remarkably successful campaign results in nearly one thousand confessions and renewals of faith.

15. Edmond Melanphy dies after lingering illness.

16. Judge Dole's term on Federal bench ends today; no intimation from Washington on reappointment. "Safety First" placards in four languages are placed in electric cars of city.

17. Queen Liliuokalani writes letter expressing sympathy for Belgium's queen and endorsing Hawaii's Christmas gift. Liliuokalani retains counsel opposing suit recently instituted in her name by Delegate Kuhio.

18. Detective Hutton surveys Waialeale schools and outlines necessary reforms; Hutton possible successor to Hugh Tucker, principal of industrial school.

19. Local letter carriers fail in efforts to gain admission to benefit association of Letter Carriers, in face of request to assist dependents. Contrary to the opinions of many eminent physicians who have visited here, chief medical examiner, Dr. W. A. Armour, declares Hawaii "unhealthy place." Fight for admission to benefit association to be continued. Hawaiian Board Day at Central Union Church, with President F. J. Lowrey presiding. Speakers, Rev. F. S. Scudder, superintendent of Japanese work; Rev. Norman Schenck, superintendent of Chinese work, and Rev. T. F. Anderson, missionary among Spanish speaking peoples on Hawaii.

20. Public meeting at Punahou called to hear both sides of proposed military training. Government opens fine new market for sale of island products.

21. President of Bell Telephone system announces plan for aerophone system here; Hawaii important link in great aérochain. Children players make first appearance at the Opera House. Capt. P. B. Malone, U.S.A., principal orator at banquet given by Sons and Daughters of American Revolution.

22. Civic Center now assured by selection of Irwin site. Entire city block opposite capitol to be included in federal building, location selected by treasury department. Paul Super, general secretary of Y.M.C.A., announces plan to leave Honolulu in February to enter broader field of "Y" endeavor; probable station Mount Clair, New Jersey.

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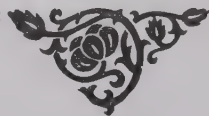
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THE FRIEND

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By W. D. Westervelt

Punahou's Diamond Jubilee Plans

As Outlined by ALBERT F. JUDD

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OLDEST NEWSPAPER WEST OF THE ROCKIES.

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PEACE, PEACE, BUT THERE IS NO PEACE.

PRESIDENT WILSON'S address before the League to Enforce Peace, as reported in the press here is a distinct disappointment. Compared with the noble utterance of Sir Edward Grey, recently published, it seems to show that the two men move on a totally different moral plane in their outlook upon the present European conflict. Some of the propositions put forth by the President are so totally below the realm upon which the struggle has been lifted as to make a patriot somewhat ashamed of their being offered by our chief executive. Perhaps, however this was to have been expected. Europe is being forced by the war to take stock of the very highest values. The fighting peoples are being born through hard tribulation into something very like the Kingdom of God. That this is true of the Germanic peoples is not evident upon the surface, because public opinion in the Teutonic empires is suppressed, but now and again a word fights its way into the outer world and bears tragic testimony to the

revolution through which many minds are passing and which is the promise of a new free Germany after the close of the war. Among the Allies, however, the conviction that they are fighting the battle of humanity is regnant everywhere. Sir Edward Grey's sentences are worthy of being carved deep in the consciousness of all living men.

"We are fighting the German idea of the wholesomeness—almost desirability—of ever recurrent war. We want a settled peace throughout Europe which will be a guarantee against aggressive war. Germany's philosophy is that a settled peace spells disintegration, degeneracy and the sacrifice of the heroic qualities in the human character. Such philosophy, if it is to survive as a practical force, means eternal apprehension and unrest. It means ever increasing armaments. It means arresting the development of mankind along lines of culture and humanity. We are fighting this idea. We do not believe in war as the preferable method of settling disputes between nations. We believe in negotiations. We have faith in international conferences. These two methods of settling international disputes—the method of negotiation and the method of war—I ask you to consider in the light of this struggle. Do you not see the disaster of the war method conclusively shown? How much better would have been a conference or a reference to The Hague in 1914 than what has happened since industry and commerce have been dislocated, millions of men slain, maimed and blinded, international hatred deepened and intensified, and the very fabric of civilization menaced. We should be glad to see the German people as free as we ourselves want to be free and as we want the other nationalities of Europe and of the world to be free. We believe that the German people, when once the dreams of world empire cherished by pan-Germanism are brought to nought, will insist upon the control of its government, and in this lies the hope of secure freedom and national independence in Europe, for a German democracy will not plot and plan war."

This conception of the meaning of the present conflict is becoming prevalent in Europe. To democratize the entire continent and to organize all the nations therein forever against armed conflict is seen to be the cosmic aim of this war. This philosophy of the present cataclysm is consistent with faith in the rule of a God of love over the course of human history. And as the sacrifices made by the nations in this war grow greater, the consecration of the survivors to the cause of humanity is becoming deeper. It will not be long before

this spirit of sacrifice for human welfare will drive the militarists from power in Germany and Austria and soon thereafter will sweep the bureaucrats out of control in Russia. When this shall have been done in the Teutonic countries it will be time to talk peace. Before that, so-called peace will mean nothing but subsequent renewal of the same useless struggle. Until such a peace is secured all projects like the Ford crusade, the woman's movement to end the war, and gratuitous advice from the American President are fighting the stars in their courses. Movements like the first two, which have no governmental significance, do good because they reveal the peaceful heart of America and stir sentiments of brotherhood in all nations, but they do not and should not help end the war until the providential purpose in it be reached. The men at the front in Europe realize that the fight must go on till the war spirit is crushed forever, just as our civil war had to last until the spirit of disunion was once for all exorcised. Indeed, the war for the American Union was a close analog of the present European struggle. To endeavor to end the war before this consummation seems like opposing human progress. All honor to the leading statesmen among the Allies who see this truth as Lincoln saw his truth. The enthronement of the principle of human unity has been costing Europe dear and it will cost more. The mills of God are grinding exceedingly small, but the crucifixion of a continent will save mankind. Hence, hands off so far as America is concerned. We have no right to interfere—no moral right, because we are not suffering. In fact, everything in our nation today points the warning that because we are not suffering, because we are profiting by the woes of Europe, we are in danger of losing our own soul. Our statesmen are not even silent in the presence of this birth of a new world—all but one of them. For a time it looked as though President Wilson, with his firm stand against larger armaments, might lead the nation to higher ground and help it to range itself beside Europe in this fight against war. But in an evil moment he lost faith, and his daily pratings now anent "aggression attempted toward us," "Amer-

ica first," "fighting for our rights" and an augmented army and navy prove that he has fallen into the same slough of militarism as that in the deeper regions of which Col. Roosevelt is floundering. No one of the talking men mentioned for the next presidency has begun to conceive of the moral heights to which the European conflict is leading the great men of that continent. What about Justice Hughes? He has said nothing. Does his silence mean something more than the duty incumbent upon him as a judge of our Supreme Court? Is it also the quietude developed in the presence of a vision of a great ideal? Let us hope so. America never so much needed a moral leader, one in sympathy with the new era of peace, one strong enough to tell his countrymen that the European war lays upon America the duty of preparing for the great centripetal movement in human history, one who will conduct them, not back to the past of militarism, but forward to the pacifism of organized humanity.



HAWAII AND THE PORK BARREL.

How easy it is to see the mote in a brother's eye and never sense one's own beam! We condemn the waste and extravagance of Congress in voting the dredging of impossible harbors, the location of army posts at points which are a military joke and the needless multiplication of naval stations, but when it comes to spending the nation's money in Hawaii it is all hurrah boys! A case in point is the military highway round Oahu. Any indication that Congress is likely to appropriate money for such a project is hailed most gleefully. It never seems to occur to us that Oahu is the richest little pocket borough on earth, amply able to build its own belt road, which is absolutely necessary to its larger life and to the comfort and prosperity of its non-urban residents, and that in building this road for our own use we could make it available for any possible emergency Uncle Sam might ever face. No; if by any such frightful accident as the European war our nation is driven into hysterics and can be hypnotized into voting thousands upon thousands of dollars to give us Honolulu a perfect automobile driveway and incidentally help our out-of-town fellow citizens to a more comfortable existence, why not? Why tax ourselves for what the mainlanders can be persuaded to do for us? Why not reap all the benefit we can from the war, millions from sugar and any other such golden

crumbs as pay for our militia from the nation's treasury or the building of roads which our local authorities are too politics-ridden to construct? Never mind if some of the burden falls upon the great mass of the poor and hard-working throughout our country in the higher prices they have to pay for sugar or in the increase in the cost of living due to the enormously augmented appropriations for a preparedness against imaginary ills. It's all grist that comes to our mill. For shame, rich, selfish Hawaii! At least the voice of THE FRIEND shall be lifted up against this new demand for pork. Let us clean up our local government, introduce business to our politics and build our own roads with a glad invitation to Uncle Sam to use them whenever—and may that ever be a never—the war fiend may require him to do so.



THE CITY CHARTER AGAIN

This time it is the Civic Federation, which many supposed dead, that has started an agitation for an up-to-date form of municipal government for Honolulu. A new committee is at work on the project. Periodically we have these spasmodic gasps of virtue in our city. Early in 1913 the most thoroughgoing of them rocked our frame, and after many sessions of a very representative group of citizens appointed by the then Governor Frear, a valuable charter was evolved just as the Legislature met. It was promptly shoved into a convenient waste basket, no one has ever known by whom. Last year came a far more pretentious convulsion. The political mountain travailed and brought forth such a ridiculous *mus* that nothing has since been heard of it—smothered in public contempt. Will this latest offspring of civic righteousness do more? We await the outcome with eagerness. Meantime all of us know that just as soon as the men busy piling up millions here resolve that Honolulu needs a bona fide business government and must have a modern city-manager charter, we shall have it. The financial chiefs may theoretically want it, but they don't mean business. The way the child labor bill and the red light injunction bill were defeated last year tells the whole story. There is no need of concerted opposition to smother a moral measure here. Let the Chamber of Commerce legislative committee drop the reform and it sinks to Tophet as gently and silently as the dew from heaven smites a flower petal. When Honolulu's business leaders get together and say we must have decent government here we shall have it. Not before? We are not so sure of that.

If we had a strong middle class here we would not have to wait for our financial chiefs. In a few years we shall possess in our fellow citizens of Oriental blood a nucleus of progressive, virile men and women who cannot be manipulated like the Hawaiians. Then for music, for they will form a new order of middle class in Hawaii. It is a crying shame that our business leaders do not see the handwriting on the wall and, by themselves taking the lead in developing a righteous public spirit, do not train a body of patriotic citizens that shall act with them in making Hawaii politically the paradise it is physically. It can be done, and now is business' great opportunity.



FEDERAL COUNCIL YEAR BOOK.

This little volume ought to be on the desk of every editor, in every public library and within reach of every minister or public man who feels the need of having at hand condensed information concerning the Christian churches of the United States. Here we find not only denominational and missionary statistics, but also a great mass of most valuable information concerning the work of the churches, educational and other institutions connected with them, inter-church organizations and activities, peace societies and the like. The book is edited by that veteran in the successful compilation of religious statistics, Rev. H. K. Carroll, whose long experience insures accuracy. The point of view is that of the Federal Council of the Churches of Christ in America, hence one of the most important sections of the work is concerned with the organization and work of the Federal Council. This adds a peculiar value to the handbook. We miss an index, tho the arrangement of the material facilitates fairly easy reference. The work sells for 50 cents and is issued postpaid by the Missionary Education Movement, 156 Fifth avenue, New York City.



A DOLLAR A HOLE.

Judge Clemons certainly deserves the hearty thanks of every person who has, at times or regularly, to ride in any kind of vehicle except a trolley car over the streets of Honolulu. There has been a great scurrying of gas company, the chief offender against the public road welfare, and other parties to excise the "bumps." There is no good name for these transverse valleys which seem a peculiar feature of Honolulu streets. Our fathers used here and there to run a cross-road ridge on their high-

ways to turn aside rainwater, and called it a "thank-ye-marm." But this valley-like obstacle to travel is a new invention of our local authorities, and for this species a somewhat irreverent acquaintance suggests a name which THE FRIEND does not care to print, but which is made up of the 4th, 1st, 13th, 25th, 5th, 18th, 19th, 21st, 16th and 5th letters of the alphabet. One thing is certain: the powers that be are finding a way to fill up these valleys as well as some of the crater-like holes so characteristic of our roadways, and the people are very thankful to them. Recently one of our dailies stated that "last year Honolulu spent \$272,000 on roadwork, according to figures quoted by a city official." Singularly enough, one would-be authority estimates the number of holes in our pavements to be in the neighborhood of 270,000. Roughly speaking, this brings the cost of each hole to about one dollar. This is certainly a notable achievement for our road-builders, who have something positive to show for their year's work. One of our local courts seems to have upheld the contention of an unfortunate driver cited before the tribunal for taking the left cityward drive on Kalakaua avenue. The successful plea was that the defendant drove his car along the only road there was, the space to the right of the grassed center being not a thorofare but a long strip of holes. That there is absolutely no excuse for these tiny craters (and they stud such streets in the congested district as Merchant, Richards, Maunakea, Pauahi and others) has been amply proved, since Judge Clemons issued his historic protest, by the way in which some of them have been filled up in certain localities. The slipshod work done by our road department is finely illustrated in the makai drive on Kalakaua avenue from just above where the car track enters on to the Moana Hotel. This was made smooth in January, and in four months' time has come to rival an *a-a* flow. In other words, all the money put upon this job was as good as thrown into the sea. Suppose the Supervisors had set aside of the sum they spent \$72,000 for repairing particularly impassible thorofares and had devoted \$200,000 to putting in up-to-date concrete pavement, they could have built more than five miles of roadways of the width of thirty feet. It matters not much how the sum total annually available has to be divided if only a considerable part of it is invested in pavement that will stand for years. A policy that any sane business man would pursue would in ten years give us a model paved town, whereas the course followed for the past decade has re-

sulted in streets that resemble a congealed sea surface. The suggestion now under debate of bonding the city to install a system of permanent roads has much in its favor, provided the money be expended honestly and economically. Many citizens have grave doubts whether the city government can be trusted to do this. We do not share this doubt, provided the expenditure be safeguarded in the line of contracting out the job on terms that the Chamber of Commerce would approve.



DR. GULICK'S CRUSADE.

We have just received from the Federal Council of the Churches of Christ in America three pamphlets, the author of which is Dr. Sidney L. Gulick. One of these, "A Comprehensive Immigration Policy and Program," is a revision of a previous brochure on the same subject, and has been fully reviewed in these columns. We are glad to see in this revision the abandonment of the term "amalgamation" and the substitution for it of the term "Americanization," which THE FRIEND has in this connection employed for years. The present agitation against hyphenated Americans throughout the Union is familiarizing people with exactly what is meant by Americanization of aliens who desire to become citizens and of immigrants who have been naturalized. This pamphlet is admirably arranged and illustrated so as to present Dr. Gulick's program in the clearest way. We note only one obscure point, and that is as to whether American-born citizens of alien parents not naturalized are to serve as a part of the basis for calculating the five per cent of admissions. They should so count of course. The second pamphlet, "Asia's Appeal to America," is an excellent presentation in condensed form of America's treatment of China and Japan, with its bright and dark sides. It leads up to an appeal for justice towards both of these neighbors. It should be within reach of every one who desires at any time to refresh his memory on the subject of our Oriental record. The third pamphlet, "The Pacific Coast and the New Oriental Policy," deals with Dr. Gulick's visit to the Pacific Coast from July to December, 1915, describes the work he did and gives some of its results. This is a most interesting setting forth of the change of sentiment that has set in throughout the Pacific States towards the Japanese. A number of letters from prominent business and professional men and a few labor leaders residing in California who endorse Dr. Gulick's

program are printed. It is clear that a juster sentiment is beginning to pervade the minds of California people. For this Dr. Gulick is largely responsible. Once let the Christian conscience of the citizens of the Pacific Coast be directed to the question of our relations with the Orient, and it is certain that our nation will begin to treat China and Japan honorably. We heartily commend these three publications to every intelligent fellow citizen.



WHAT'S IN A NAME?

How easy it is to invent a name, clap it on to a man, and then fire away at the name. The splendid contest on at present between preparedists and pacifists is a fine illustration. The preparedist has invented a name, peace-at-any-price man, as a synonym for pacifist, and aims his guns at this mythical creation, his seventy-fiver being "there is something better than peace, namely, righteousness." No peace advocate ever thot of wanting peace without righteousness, but that makes no difference to his opponent. He solemnly points his ordnance at the bogey and blazes away. There are, of course, all varieties of pacifists, beginning with the Quaker who will die rather than fight and who by his record of hundreds of years' service on behalf of the highest interests of mankind has proved his title to courage and nobility of nature. From this extreme, peace men range down to the type of whom Mr. C. H. Levermore of the World Peace Foundation is representative. Conversely there are all sorts of preparedists. It is rather easy for pacifists when contending with their opponents to read the idea militarist into the term preparedist, and think of them all as disciples of Bernhardt. There are, of course, war supporters of this order in America. Among them Congressman Gardner of Massachusetts, who believes we ought to fight and must get ready for it, should perhaps be classed as quite thoroly Prussianized. At the other end of the preparedist line stands the patriot who advocates readiness, not for aggressive warfare, but only for defence. This moderate preparedist is hard to distinguish from the moderate pacifist. A recent pamphlet by Mr. Levermore, whose position as Acting Chief Director of the World Peace Foundation guarantees his standing as a pacifist, illustrates the point of view of the moderate peace man. After laying down several propositions which show the extreme improbability of war being waged against our country by a transoceanic

power, the unfortunate influence upon foreign nations which would be caused by a sudden increase in our armaments, and the reckless character of much of the present demand for augmented military and naval appropriations, he outlines a program of preparation for defense to which in general many pacifists would be quite ready to consent. This program has five subdivisions. First, the manufacture by our Government and storage of munitions of war sufficient for purposes of defense, with the consequent training of expert workmen; also the setting apart of investigators to study and improve the means of defense. Second, the training in military science of young men who have no desire to become professional soldiers, so as to fit them to be able to serve as subordinate officers; this training should be broad enough to prepare them for large service to the state. Third, coordination of the citizen soldiery in every State with Federal military administration, but never so as to make it dependent upon the national treasury or demoralize it by connection with a national pension system. Fourth, increase of the regular army to render it adequate for all necessary police duty throughout the country and its dependencies and to serve as a basis for a volunteer force in case of international trouble. Fifth, while strengthening our coast defenses by means of submarines, mines and aeroplanes, delay in battleship construction at least until the experience of the present war shall have read us its lessons.

This program, put forth by a leading peace man, shows clearly that the pacifist movement is no uncompromising advocacy of defenselessness, as Col. Roosevelt would lead the nation to believe. Pacifists hold to something far better than his proposal of universal military training *a la* Switzerland. To apply any system proper for a country so situated as Switzerland to a nation like the United States is absurd on the surface. If a commission consisting of educated experts plus a small representation of the general staff of army and navy were to be appointed to consider the whole question of training American youth of both sexes for service to the nation, a service that would both benefit the country in time of peace and enable it to call to its defence as many men as might be needed for possible emergency, the end which both preparedists and pacifists have at heart would be brought definitely nearer. There are two very serious difficulties in the solutions proposed by President Wilson and Col. Roosevelt for the question facing our nation. One is the frightful waste and

extravagance in our present naval and military expenditures. The other is inefficiency. We are not only throwing away millions of the people's money every year, but we are also woefully behind the times in the results we get from expending what we do not waste. Pacifists feel that the very first step to be taken in building up an adequate system of defense is economical and efficient conduct of the departments of war and the navy. The bills which the present Congress has passed, which may be taken as President Wilson's scheme for solving the problem only add to it a larger menace. The militia has been invited to take a hand in corrupting politics and millions have been voted for the pork barrel. Col. Roosevelt demands universal military training that would foist new burdens upon the entire people and prove the first step towards militarism. Avoiding these extremes, a very large number of citizens, some who would call themselves preparedists and others who side with the pacifists, occupy practically the same middle ground. There ought to be a way to unite these moderates. What is needed is a man of the Lincoln type, cool-headed, with common sense, to call to his standard the great mass of the people who neither fear nor expect war, who would be glad of a reasonable defense in case of a cataclysm, but who believe that America can, without reliance upon physical force, help the world forward to an era of assured peace. —D. S.

♦ ♦ ♦

Miss Mora Caborn

On Tuesday, May 30th, this lady arrived in Honolulu.

The Honolulu Bible Training School has been growing in a most surprising way even to those who always believed in it. This year there was an enrollment of over a hundred, with an average attendance of ninety. These young people are among the most promising in the territory, and are representatives of almost all the nationalities here in our midst. The best thing about the whole outlook is, they are very much in earnest along religious lines. We gratefully acknowledge the tremendous uplift which the Brown-Curry meetings fostered.

Now it is our privilege to have some one giving her major attention to this class. The thought is that beside the volunteer force which is fortunately composed of devoted men and women, who by training and experience can carry on the work on Sunday, there is

still left the preparing of these young people for definite Sunday School work here in the city. Then there is the chance of stimulating their spiritual life by contact with them during the week. The potentiality of this body of young people is surprisingly great. Most of them are training for work as government teachers out in the islands, and the stamp of Christian zeal having been once put upon them, and with the



Miss Caborn

following up that we will be able to do, there is no limit to the gracious influence of this school.

Miss Mora Caborn comes to us with a large experience. With a fine equipment in the Oakland City College, Indiana, she afterwards became an active Y. W. C. A. worker; has been a public school teacher for four years, and following that was Denominational Secretary of the Christian Endeavor Society for the State. She finally decided to go to the Moody Bible Institute where she graduated, and comes to us after being an assistant pastor of the Presbyterian Church in Evansville, Indiana.

We expect to make a wide use of Miss Caborn, for her particular interest is in Bible teaching, and the demand is already made for some of her time in the Hawaiian Board Bible

School of which Mr. Erdman is the dean.

Moreover, it is expected she will get in correspondence with the hundred or more graduates of the Honolulu Bible Training School to assist them in the

matter of suggesting equipment and helping them to find their work. The limit of her possibilities are only those of time and strength. We welcome her cordially to Honolulu.

The 1916 Lava Flow

By W. D. Westervelt

IN 1907 a very active lava flow broke out on the side of the great mountain of Hawaii, Mauna Loa. It first appeared, it was said, about 2000 feet below the mountain summit, then disappeared until it burst forth with great violence far down the mountain side, at an elevation of about 7000 feet. It poured down the mountain in several great lava rivers—covering a large extent of territory.

In the forenoon of Friday, May 19, 1916, a remarkable group of mushroom-like clouds arose from the northern flank of Mauna Loa high up on the mountain, probably about 900 feet altitude. Then the eruption died out as far as the apparent uplift of cloud masses were concerned.

The writer hurried from Honolulu to see what the outcome of this preliminary eruption might be. We arrived at the Volcano House Sunday noon. Not a sign of fire was visible on the slopes of the great mountain, although the action of Friday had been most clearly seen from this point.

At 11:15 Sunday night Mr. Lycurgus, host of the Volcano House, roused his guests with the call "Mauna Kea is again in eruption."

We rushed to our windows and beheld a low glow of fire resting like a small mound of flame about half way down the mountain side. Rapidly this small glow rose until it seemed to be as high as the mountain top and spread until it covered the central part of the mountain like a great forest on fire. This rapidity of increase is shown when we realize that the beginning of the appearance of red fire was 11:15 p. m., and that by 11:30 p. m. the red light and red clouds were resting in swiftly moving masses over the mountain side, and that by 12 o'clock midnight it extended far up and down the mountain.

Professor Jaggar and his assistant, Professor Wood, had their automobile out and were far on their way toward the eruption by midnight. They made the journey of about sixty miles to the lava flow

of 1907, cruised along the highway under the flow or outburst of 1916 and located the position of the rivers of fire, then returned to the Observatory of the Volcano Research Association near the Volcano House, to secure needed material for observation, camping, and also to send out needed reports.

By noon of Monday, May 22, a multitude of automobiles from Hilo had rushed past to the new eruption.

We also had secured an auto from Hilo to take us up at the Volcano House and carry us to the scene of action.

By nightfall we, with over a hundred other automobiles, were in the narrow highway under the magnificent display of earth's outbreking fires. [A wonderful center of fire fountains rested on the mountain side very near the place from which the eruption of 1907 had finally broken out. In this center the play of tossing, tumbling, leaping lava appeared to be the same as in the most active seasons of the lower volcano pit, Kilauea. Flame clouds raced with each other out of the fire pit on the mountain side. They rose swiftly and gloriously toward the stars. They rolled in great red masses along the course of the principal rivers of fire, which ran northward over the boundary line of the district of Kau into the district of Kona. The night sky over the mountain was a magnificent reflection of the rising lava flames and the glowing clouds of smoke of the forests burning under the march of the streams of lava.

Down came the lava flow following a course almost the same as the eruption of 1907. Down it came toward the highway along which more than a hundred automobiles, each filled to the full with men and their families and friends, were pushing and jostling each other. Now and then a jam occurred when two machines attempted to pass.

The lava flow was only about three miles above this highway and the people all had the one great desire to find the

place where the flow might cross the road and then get near enough to see it.

Professor Jaggar and some of the officers of the Territory saw the danger of a great destruction if the fickle lava flow should turn down the mountain a little more swiftly than it seemed to be moving. A place was found where machines could be turned. Policemen compelled the motorists to turn and go back to higher and safer ground.

The lava crackling over lava flows of many years before, crushing many trees in its path and burning them until the smoke came down over the roadway below, moved more and more slowly.

Many auto parties remained all night on high ground watching the splendid spectacle of the fountainhead of fire until dawn. Some, taking lanterns, tramped through the tangled underbrush and came to the end of this portion of the eruption as it was making its last expiring efforts.

The front of the stream of lava was about ten feet high. The lava was *a-a* in character. This means that this lava flow was a flow of cinders or ragged blocks of lava and piled up as it cooled. This piled up mass of cinders was pushed along by the eruption behind it. The cinders rolled over and over, falling down the face of the front wall as the new lava pushed on over them.

We saw these cinders surrounded by heat waves, slowly, very slowly, roll down to our feet and set fire to the trees by us. There was motion, but it was only about a foot in five or ten minutes. This front wall of lava was creased throughout with innumerable streaks of fire. Now and then a little bunch of flowing lava would break out between the cinders. Here this part of the lava flow of 1916 ceased its greatest effort. Other branches broke out in other directions, but were not every extensive.

Saturday, May 27, Mr. and Mrs. Levi Lyman, Mrs. Westervelt and their two boys climbed over this lava flow. They found it still very hot. They could see streaks of red burning lava beneath them. They found a fine mold of lava which had formed around a tree as it was burning. This mold lay on the very edge of the end of the eruption. It now rests on a pedestal in the yard of the Hilo Boys' Boarding School.

The continued signs of activity and the marvelous rise and fall of the lava in the active crater Kilauea hint at possible intermittent action in this eruption of 1916.

Closing Exercises of the Hawaiian Board Bible School

THE Hawaiian Board Bible School held its closing exercises in Wilcox Hall of the Mid-Pacific Institute, on Friday evening, May 26th.

Rev. John P. Erdman presided and the students presented some of the results of their training during the year and showed the effect of the efforts of the members of the Board who had been teaching them in the various departments.

Throughout the past year the Rev. J. P. Erdman, Rev. Frank S. Scudder, Rev. H. P. Judd and Rev. Norman C. Schenck have carried on the work regularly with occasional assistance from some friends of the school who are busily engaged in other work in the city of Honolulu.

This year the attendance has been most regular, and the work most gratifying. The promise of better things to come is justified to a large extent by the work of this year, and especially the work of the students who took part in the closing exercises.

The first part of the program consisted of a Scripture exposition; exhibition of Palestinian geography, and a paper on the "Argument for Belief in God." The men who participated in this part of the program showed the result of careful training, and their work was much appreciated, but perhaps the most interesting part of the program was the presentation of the drama of the Book of Job by the twelve students of the Bible school under the direction of the Rev. Frank S. Scudder. His talent for this sort of work was again shown to good advantage, and the fact that he adapted this group of students to the needs of this drama was a sure sign of his ability, talent and good taste.

It was a most interesting thing to see Job's three friends seated in silence, while the storm was trying to terrify them, and to recognize in them a Hawaiian, a Japanese, and a Filipino. During the interim, one had time to remember that Job's wife was Chinese, and of her seven sons and three daughters, who were borrowed for this occasion, a number of them were Chinese, and following the well-established custom of the race, Job's three friends were served with tea when they entered upon their consolation.

The value of this effort, entirely apart from its religious significance, is found in the fact that this welding of the races on this particular occasion was possible. It is

perhaps the truest sort of race federation. It marks the merging of the nations of the earth in a common purpose to do God's will.

The drama as presented was a pleasing spectacle. The colors, the stage arrangement, the arranging of the players, the tableaux and scenes, were well handled. However, the drama is full of religious significance; the six scenes were carefully arranged to show all that was possible to show of the story of the Book of Job.

It was presented as though it dealt with the Problem of Pain. Many people, among them Job's three friends, insisted that pain comes as a direct punishment from God for sins committed. "The Book of Job aims to present a better explanation." Job was a righteous man. After his sufferings God commended him for being so righteous. He showed him that a man may be brought through adversity with the refinement and the increased value which gold has after it has been refined in the furnace.

The first scene was a tableau of Job's happy family dressed in bright colors, with happy faces, sitting under a pergola in front of Job's house. Prosperity is evident.

The next scene showed the beginning of disaster. Four men came running to their master Job to tell of the loss of oxen, sheep, camels and children.

Another scene showed Job among the ashes afflicted with boils, with his wife urging him to renounce God and die.

Next came his friends, dignified, stately and conscious of a very important task upon which they have set out. Whatever may have been their motives, the scene reveals them "rubbing salt into his breaking boils."

The fifth scene opened with a word of mediation of Elihu, a young man, who mediated like some of every age aim to do, viz., by kindling his wrath against all parties concerned. The close of this scene presented a storm, and a voice out of the storm to which Job replied, for he recognized the voice of God.

In the sixth scene, Job was restored to health and prosperity. He has found that his faith in God has been justified. "When He has tried me I shall come forth as gold."

The effect of this presentation of the drama of Job was pleasing and helpful. It was repeated at a meeting of the Japanese

people of the community in the new Auditorium of the Hawaiian Board on Saturday evening, June 3, and added greatly to the enjoyment of that occasion.

NORMAN C. SCHENCK.

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Forward Steps

THE Hawaiian Board closed its fiscal year on May 15th, free of debt, having expended in its many lines of work during the past year \$63,752.

The Ways and Means Committee, after carefully considering the new work proposed by the various departments of the Board, recommended the budget for the new year to be \$77,207, an increase of \$13,445.

The increased budget is to provide funds for the following work which should have been undertaken long ago, but which it was impossible to do.

The time has arrived when we need some Japanese ministers who can preach and teach in the English language. Two such men, well qualified, are at hand. An increase in the funds will make it possible to put them to work. A new Chinese preacher is needed for Maui. An additional worker is required at the Beretania Settlement, where a vigorous Chinese church is established.

Increases in the salaries of the Hawaiian ministers is necessary, and the putting into active service of two new preachers will use part of the increased funds.

A missionary to be located on the Hamakua coast, is a crying need to be met this year.

Considerable enlargement of our Filipino work on both Maui and Hawaii demands more funds. The assistance of the Board in establishing the work of the rural Y. M. C. A. secretary on Kauai is a new item. The Bible school, the Sunday school and the Young People's departments each must be better financed in order to do the work that should be done. Many of these plans for new work are not new plans at all, but have been postponed for several years and held in abeyance because of lack of funds.

The Hawaiian Board is the largest Protestant mission agency working in Hawaii. There is scarcely a village or hamlet that is not touched by some department of its work. We are ministering to the two hundred thousand of our territory and we desire the co-operation and contribution of the Christian people of the whole group.

J. P. E.

Punahou's Diamond Jubilee Plans

— as outlined by Albert F. Judd

RARELY has the community anticipated an event with a greater show of interest than it is now manifesting in the seventy-fifth anniversary of the founding of Punahou.

Organized in the days of pioneer missionary endeavor, the school is inseparably connected with the development of Hawaii, and few of her old residents but have enduring memories of student days within the historic campus.

The celebration will cover three days, the aim being to visualize to the people of today the Punahou of the past in such a way as to lead to an appreciation of the work done there by the good men and women who have gone before, with the self-evident conclusion that her opportunities for service have just begun.

Fittingly enough, the opening service Tuesday evening, June 20, will take place in Kawaiahao Church, with Judge Dole, a member of the corporation, presiding. Dr. Scudder has been specially deputized by the American Board to represent them on this occasion. The American Board's connection with the founding of Punahou was extremely intimate, and Dr. Scudder will speak of the pleasant associations which have extended down to the present.

Two speakers are coming from the mainland for this event—Professor Armin O. Leuschner, Dean of the Graduate School at the University of California, and Professor William Lyon Phelps, professor of English at Yale. The Yale Alumni Association and the Alumni Associations of the Universities of Michigan and California are making possible the coming of these distinguished gentlemen, and to this extent the celebration bears a national significance, celebrating the birthday of the oldest English-speaking school west of the Mississippi. Appropriate music will be given at this service.

The second feature of the celebration will be the pageant, which is the product of a committee of Punahou teachers and graduates. Miss Ethel M. Damon has written a book that combines delightfully the history and spirit of Punahou. Miss Mary P. Winne heads the committee in general charge. L. Young Correthers is pageant master.

This will take place on Wednesday, June 21, with the eastern end of Alex-

ander Field as the setting. In its episodes the pageant will tell the story of Punahou; first, the native traditions of the land and story of the Spring; second, the historical incidents surrounding the school, in which the native king and chiefs figured. Boki, Liliha, the young Kamehameha III and others, historically correct as to appearance and costuming, will be recognized in this scene. Third will be shown a scene in a missionary family before Punahou was founded. Family devotions are interrupted by the entrance of a rugged sea captain, coming at the last moment to get the oldest child for the trip around the Horn in quest of an education. The recurrence of this tragedy in so many homes was doubtless responsible for the founding of Punahou, and as an event prior to the taking of definite steps toward securing a local seat of learning it holds important place.

School history will begin with the first meeting of the trustees, and episode by episode events will be followed to the present. The old Punahou Debating Society, the declaration contests and the Punahou bus will awaken lively memories.

The procession of classes, with the faculty and members of the corporation in the lead, will be an interesting feature. Only persons entitled to wear the academic gown will appear in the academic procession.

Fourteen hundred people will participate in the pageant.

"Punahou Day" has been set for Thursday, June 22, and will open with a big reception by the corporation beginning at 9:30 A. M. All day in the Cooke Library a collection of old photographs and other school memorabilia will be on exhibition. All who come to Punahou that day will be expected to register their names in the book ready for that purpose in the library.

The time until noon will be taken with games played in the long ago—kunihi, lawepio, aipuni, followed by nigger baby, pewee, riding at the rings and other historic games.

From 12 to 1 o'clock there will be a basket picnic on the campus, luncheon being brought by each Punahou family. (By Punahou family is meant every family interested in any way in Punahou, whether because of past associations or because of children in school at the present time.)

Governor Walter F. Frear will pre-

side at a general meeting to be held in an out-of-door amphitheatre. Mrs. W. J. Forbes will give an address on behalf of the mothers of Punahou, and Mr. F. C. Atherton will present a report from the Anniversary Finance Committee of the corporation on the special endowment fund which is being raised in connection with the seventy-fifth anniversary. W. T. Rawlins, president of the Alumni Association, will connect the first class of Punahou with the present first-graders by presenting to the audience a member of each class. L. A. Thurston will speak on the meaning of Punahou to this American community and the significance of the celebration.

The remainder of the day will be left to the present students of Punahou. The girls, under Mrs. Driver, will exhibit their gymnastic exercises and esthetic dancing. The school cadets, who have been in charge of Captain Hickman (Signal Corps), U. S. A., will complete the company competition in drill for the Castle cups and will close the day with a battalion drill and parade.

This is the program for the three days, June 20 to 22, 1916. In addition, the anniversary is being marked by a comprehensive campaign among the 4,300 present and former students of Punahou for an adequate endowment, to the end that Punahou's future record of service may not fall behind the record of the seventy-five years. A notable feature of the celebration will be the Oahu College directory of these students, together with a complete list of teachers and trustees. This great task has been completed by Charles T. Fitts, principal of the Punahou Preparatory School, working under the guidance of a committee of graduates headed by A. C. Alexander, of the corporation.

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PROTESTANTISM

I am a Protestant. I protest against Roman Catholicism. I protest against English Episcopalianism, against German Lutheranism, against Scotch Presbyterianism, against American Congregationalism, Methodism, and Baptistism, against every one of over six hundred sects and isms that go under the name of Protestantism. Yea, I protest against my own ism, if I have such. The Gospel I believe in is: Jesus Christ and Him crucified; and I protest against any doctrine and set of doctrines which go beyond, or do not come up to, this simplest of all doctrines. Protestantism, I understand, is Christ versus human ingenuities, faith versus churches. It is simplicity arrayed against complexities, living organism against dead organizations.

KANZO UCHIMURA.

The New Waianae Mission House

WE TAKE this occasion, on the completion of the combination chapel-parsonage for mission work among the Japanese of Waianae, to express our thanks to those whose contributions have helped towards its erection.

The house stands in a large lot near the railway station, with an attractive outlook towards the ocean and the mountains. This lot was provided by the generosity of the Waianae Plantation, whose manager, Mr. F. Meyer, has given much kind encouragement.



The building was begun on the tenth of January, and has now been in use for several weeks. It contains one large room of churchly appearance, which opens into two of the rooms of the dwelling portion of the house, so that when occasion demands, it will be possible to accommodate an audience of over one hundred people.

A small office is fitted up in the front of the house, where on Sunday afternoon a Japanese doctor from Honolulu attends people who are in need of medical assistance. As there is no resident physician at Waianae, this is an opportunity of which many persons are glad to avail themselves.

Rev. H. Kotani, the minister in charge, is a man who carries on his heart the welfare of the people, and is gathering about him an earnest band of men, women and children who have given many evidences of the good work which has begun in Waianae.

It is interesting to note that nearly every household in Waianae contributed something towards the building. We append a brief financial statement.

RECEIPTS—

From Friends on Oahu and	
Kauai, per F. S. Scudder.....	\$1,400.00
From Japanese and others in	
Waianae, per H. Kotani.....	240.00
Total receipts	\$1,640.00

EXPENDITURES—

Cost of the Building	\$1,223.95
Water pipes	60.00
Cess pool	28.00
Fence	75.00
Road	15.00
	\$1,401.95
Furnishing, including church	
organ	219.90
Total expenditures	\$1,621.85
Balance on hand, reserved for	
expense of dedication exercises	18.15
	\$1,640.00

Respectfully submitted,

F. S. SCUDDER, *Supt.*



A Message from the "Long Grass"

28th October, 1915.

Dear Friend:

May I explain why this letter may make a record speed in emerging from "the long grass" of Africa? Stretching like a long, living chain to the south we have a little army of couriers billeted two-by-two at equi-distant spots in the forest. There are 56 such fine fellows who sleep like Robert-the-Bruce with one eye open and ready to snatch the mail from the arriving runner and dash away south to meet the next living link in the chain of couriers. The delightful way these manly natives defy the dividing line between darkness and day, and rush through a lion-wild country at midnight, cock-crowing, or the morning makes one proud of the African man and the African method. Depend upon it these are the men who are the true Apostles of their land. So when the last postman does his business and delivers this mis-sive at its destination, do not forget the picture of those far-off 56 faithfuls who stretch out in a line, for miles and miles, from Dan to Beersheba, ready at any hour and any place to rush with the mail bag and not lose a minute. May I learn a lesson so to rush with my celestial correspondence.

So much, then, for HOW the news gets out to you; now for the news itself.

It was a great joy the other day to hear of the advance of Mrs. Crawford from the south, and all the countryside

was agog, talk, talking her coming till they were tired. The officer commanding the troops in the north rose to the occasion and splendidly sent his only gunboat to receive her at the nearest point of embarkation where the marshes join the lake in the far south. And his right royal reason was that, war or no war, she of all her sex had been the very first of her race to penetrate and pioneer the far interior nineteen years ago. What a difference to the old dug-out days; what a curious contrast between the coggly log of wood I came up in and this swift, grey gunboat poking the muzzle of a cannon out of the bow!

Round the Luanza point came a black plume of smoke, then the rattle of the anchor chain under our cliff, the captain all the while blowing his siren-whistle up at me as a warning that no moment could be lost.

Nor did that sweet shriek of steam find me reluctant. Picture me making the most casual of bush toilets, then add a snap-shot of my going down over the bluff with an air of pleasurable anticipation. Slowly? Nay, I did not fail to tumble over that cliff as quick as the law of gravitation could help without hindering me—I, who had not seen my wife for years—or was it centuries?

So away we go at full speed into the lake, the waves churning themselves into foam as we tore into them. Past Lukonsolwa, past Mulonde, round Mukuva point, our "full speed" being so very full that we were carrying quite a dangerous head of steam on. Yet the more the tell-tale gauge frowned warning us that the safety valve was overloaded, the more pleased was I to see the pressure needle tremble outside the limit.

So pass the hours, then away out on the sky-line Kilwa Island hints its whereabouts. Only feebly, however, does the blue of Kilwa emerge from all the other blue of lake and sky, great flocks of birds flying to the mainland against the setting sun.

And now symptoms of approach to land appear, for we are drawing only a few feet of water, and the rank aquatic grass is rasping against the sides. Finally here we come to the journey's end, but there is no lady there, nor any hint of a lady; only that harbinger of sunset to meet us—the toad; yes, millions of Master Toad in tight green trousers and yellow waistcoat.

(Continued on page 133.)

The Sabbath Day and the First or Lord's Day

By Ida S. Weedon

“WHO changed the Sabbath from Saturday to Sunday?” is a question that has been much enlarged upon in our community of late, both from the platform and through the press.

The writer of this article admits the position taken with reference to this question to be an exceedingly important one, on whichever side the answer turns, for the reason that decision in this respect should hinge on scriptural authority and that alone.

The decision is important to the individual, because of individual responsibility to obedience to the commands of the Living God; and important to professedly Christian bodies, because of the divine call to unity in Christian faith and practice, *“that the world may believe.”*

In taking up the subject now for a careful examination of it, let us preface it by another question. We all recognize the fact that a deeply cleft and unalterably hewn line of division exists in the world's history, as signified by the exceedingly comprehensive characters B. C. and A. D. So deeply cleft was this by the divine hand that, two thousand years having made no change whatever upon it, we can well ask, What part has man had in this but to follow its leadings?

Now, looking back to the transition period between what we commonly refer to as ancient history and modern history, let us ask: What was the most important event in the period of time? Was it the birth of Christ, or the resurrection from death and the grave of the Crucified One?

Was it not by the latter that hope was born in the human heart for immortality and a heavenly home? Surely we will all agree upon this and with the Apostle Paul in his teaching, “If Christ be not risen,” then is both preaching and faith “vain.” (I Cor. 15:14.)

This, then, being the most important event in that wonderfully important period of time to the whole world, is it not of divine intent that the day of the week for worship be the day commemorative of this proof of divine love to man? Not “Sunday,” but “the *first* day” of the week; not the day of the completed creation of the world, but the day of *Light*: Day of light “to lighten the Gentiles”; the “Lord's day,” as referred to by the Apostle John.

Let us, however, take yet another standpoint from which to view the subject, and here let me say I have great respect for any people whose aim in both teaching and practice is to follow closely the Divine Word, and I wish that teaching of the wisest of men could be instilled into every mind. “Fear God, and keep His commandments: for this is the whole duty of man.” (Eccl. 12:13.) What higher achievement can any life hope to attain than one's “*whole duty*”?

I love to think, too, of the words of the writer Geikie, who, concerning the Law of olden time, has said:

“The simple but profound truths of a spiritual God, of whom no likeness was to be made; a Being who draws to Himself the oppressed and wretched; of the veneration to be shown to parents; of chastity; of the sacredness of human life and property; of truth between man and man; of the necessity of a clear conscience, were revealed at Mt. Sinai as a legacy for all ages.”

Yes, for *all ages*, and the world needs these underlying principles for life and action as much today as in any past time.

I, as much as any one, revering that ancient law as I do, recognize the fact that the fourth command in that wonderful Decalogue is “Remember the Sabbath day to keep it holy.” Let us study, however, somewhat of the *Sabbath* in the light of the Scripture.

In this we will note, first, that its observance was instituted prior to the giving of the Law from Sinai's peak; therefore antedates the Law of the Ten Commandments, although incorporated with them when they were given, and the reason also given for this.

The Israelites were as a people redeemed from Egyptian bondage, led out of Egypt to be given both liberty and a national existence in another land, according to a promise given their ancestors.

On their journey to the land of inheritance they were to pass through a wilderness region, and during their passage through this region they were marvelously provided with what is called “bread from heaven.” And it was in conjunction with this that the Sabbath day ordinance was instituted, as a memorial of Him to whom they henceforth owed allegiance.

Coming into the region of Mt. Sinai, there was a halt in the journey, and it was

at the base of this mount that they were called into covenant relationship with the great I AM, to whom they were henceforth to look for supply of all temporal blessings.

Covenants between even man and man have, from the earliest times, been certified to in some form or another, indicative of the binding nature of the covenant or agreement entered into. Whatever the form chosen for this, it is in itself regarded as the memorial, testimonial, or *sign*.

Now, let us still further observe that of every God-given covenant to man, each

Continued on next page

◆◆◆ People You Know

Dr. and Mrs. A. S. Baker, of Kealahakua, Hawaii, are in California for a well-earned vacation. Dr. J. F. Cowan, of Kohala, will assist Madam Baker in the matter of supply during the three months of Dr. Baker's absence.

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Mr. and Mrs. Frank Scudder, Miss Margaret Scudder and Mr. Raymond Scudder will leave June 20th for a trip which will take them as far south as Kentucky. They will go directly to San Antonio, Texas, from whence they will proceed to New York. Here Miss Margaret will remain as a student in the Scudder School for Girls, of which her uncle is principal. Mr. and Mrs. Scudder anticipate a rest in California before returning to Hawaii.

◆◆◆

Mr. and Mrs. Charles McVey have arrived in Honolulu and are established in the parsonage of Kalihi Union Church. It will be interesting to many to know that Mrs. McVey is a niece of the Misses Johnson, now deceased, who were formerly in charge of the Castle Home. Since the relationship has become known, many have seen in Mrs. McVey a striking likeness to Miss Belle, the younger of the Johnson sisters.

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Miss Alice Oleson is making good as traveling secretary for the National Playground Association. Miss Oleson showed a strong aptitude for this line of endeavor when in charge of the Beretania Playground, and since leaving Honolulu has entered with enthusiasm into the broader work of the National Association.

An extemporaneous speech made at the Exposition in behalf of Hawaii, when the scheduled speaker failed to appear, won for her instant recognition, resulting in the offer to become a traveling secretary with headquarters in New York.

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Mr. Arthur E. Larimer and Miss Eva L. Pitts will be married June 20th at the home of the bride, at Alton, Iowa. Mr. Larimer is now enroute to Alton to claim his bride.

◆◆◆

Since the departure of Mr. Jas. A. Wilder for the mainland Mr. R. L. Lambert has become official scribe for the Boy Scouts. His article appearing in this number of The Friend is the first of a series from his pen.

has had its own distinctive sign or testimonial.

In the covenant made with Noah, in which was the promise that never again would the world be destroyed by a flood, the token or *sign* given was the rainbow; a sign such as none could create save the Divine and Omnipotent Creator. (Gen. 9:8-17.)

In the covenant made with the Patriarch Abraham, the ancestor of the Israelites, circumcision was the sign.

When the law was given to the descendants of Abraham, in the beginning of their national existence, while they were still to retain the sign of the covenant given to Abraham, they were to observe also the sign now given to them as a nation, viz.: the observance of the Sabbath day ordinance; and the command given to them at the time of the giving of their national law was:

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." (Exodus 31:12-17; Ezekiel 20:19-20.)

The form in which the Decalogue was given the people of Israel also significant. The custom prevailed in those early times of the gift of a *stone* as a testimonial between contracting parties of the agreement entered into. This might be rough-hewn or engraved, according to the wish or wealth of the parties between whom it was made. Now let us note the words of Scripture following the above quotation:

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Ex. 31:18.)

Now let us come down to the period of time known as A. D.—in the year of our Lord. When the child Jesus was brought to the temple in accordance with Jewish law pertaining to the eldest male child, a man named Simeon came also into the temple—one recorded as "a just and devout man, waiting for the consolation of Israel,"—and taking the child in his arms, "blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Then the aged prophet, blessing the father and mother, said to Mary: "Behold, this child is set for the

fall and rising again of many in Israel; and for a sign which shall be spoken against." Then notice the sad words to the mother: "Yea, a sword shall pierce through thy own soul also." And this prophecy do we see fulfilled the day before that awful but complete fulfillment of the Sabbath day ordinance in the death stillness of the grave, as the Crucified One lay in bodily rest in the sealed tomb. First, life in perfect harmony with the Law of the covenant, thus fulfilling it in the Christ life, and then making fulfillment of even its *sign* in his death. Wonderful testimony! And how true the prophecy of Isaiah of old: "Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." (Is. 28:16.)

We know that the Pharisee was most punctilious in observance of the Sabbath day ordinance, that sign of the old covenant, even seeking to bring charges upon the Christ with reference to it, and it was leaders of this same sect that repeatedly besought of the Master that He make manifest His authority in the things He did and "give a *sign*," coming to Him as they did, saying, "Master, we would see a sign from Thee. And He answered and said unto them, "An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the Prophet Jonas." (Matt. 12.) And by this did He point forward to His death, burial and resurrection.

To the children of Israel it had been made known by prophecy that a new covenant would in time be given them; one differing from the old, and also the reasons given why a new one would be given in place of the old. (See Jeremiah 31.) And further were they told that the laws of the new would be written, not upon stone, but upon minds and hearts. (Heb. 8:7-13.)

It was but rational, therefore, and this, too, from a legal point of view even, that with the giving of a *new* covenant a *new* sign would be given also.

In one instance, when both Pharisees and Sadducees came to the Great Teacher desiring that He "would show them a sign from heaven," He said: "When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

"A wicked and adulterous generation seeketh after a sign; but there shall no sign be given unto it, but the sign of the

Prophet Jonas. And He left them and departed." (Matt. 16:1-4.)

In their blindness they saw not that concerning which the Prophet Isaiah had spoken: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." (Is. 28:16-17.)

In that transition period from the old to the new, the Christ life was lived in *perfect* fulfillment of the righteousness of that law of the old covenant, concerning which He Himself said, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill"; and further, that not a "jot or tittle" of that law should pass "till all be fulfilled." And it was not until He Himself could say, "*It is finished*," that complete fulfillment was made also of that which was the "*sign*" of the old covenant, viz., the Sabbath, by perfect rest—cessation from all labor—in death. And then what does the world behold? *A Risen Christ, the Sign of a New Covenant!* A covenant not pertaining to temporal blessings alone, but to eternal blessings as well: Immortal life and a country yet to come. Humanity's hope!

Beautiful was the thought suggested by the sign of the former covenant, viz., the completion of the created works and the succeeding rest on the seventh day, but what does the sign of the new covenant suggest as pertaining to creation? Does not it suggest that wonderful command in the beginning, "And God said, Let there be light: and there was light. And the evening and the morning were the first day"?

The day came when there was a new light ushered in—a light concerning which the beloved disciple wrote, "That was the true light, which lighteth every man that cometh into the world." (John 1.) "A light to lighten the Gentiles, and the glory of thy people Israel."

And to the Christian era has there been revealed fulfillment of the prophecy signified by king, prophet and psalmist of old:

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118:22-24.)

Not Sunday does the Christian memorialize, but the glorious resurrection morn, termed by the early disciples the "First Day" and by the Apostle John the "Lord's Day."

"Day of all the week the best,
Emblem of eternal rest."

(Continued from page 130.)

But such is Africa, so why be disconsolate? There is no greased-lightning express in this land, nor can you catch any train or taxi by the fraction of a second. Had we only known it, scarcely a gunshot beyond the end of the lake there she was in the forest with the blue curl of camp fire betraying her whereabouts! Hence it was in the early morning while I was blinking back my last installment of sleep, I looked towards the shore and saw a sight that had the instant effect of stimulating my sluggish mental processes. 'Twas her ladyship, as large as life, waving her hand and calling out that if we were ready so was she! Hats off to the ladies! Here is one at any rate who has crossed sea and land, keeping her appointment to the minute.

And now the appointed hour has come and with it the hauling of the anchor, then away we dash to the north, leaving for home. They are waiting yonder in their hundreds, a great mass of Africans, so let us be quick and get there, for welcomes cannot wait. Gradually—very gradually, it must be admitted—the faint blue of our far-away Luanza cliff begins to sharpen into clear-cut reality and here at last comes the rattle of the anchor chain—a rattle of relief from the self-respecting gunboat that it is done with sentiment and going back to its legitimate business of war!

And now comes the long-looked-for welcome home, and who can tell the untellable? Even if it were possible it would be profanation. They saw us long ago and far away, steaming north. So when the steamer gave the strident screech from its whistle to proclaim our arrival, there they were already on the sand answering the call of the steamer with a great burst of hymn-singing.

And such singing! In days gone by they would have yelled and danced us in, but now God has put a new song in many of their mouths our God to magnify. So there you have us blinking back our tears on the boat, and yet all the while bravely trying to keep the muscles of our mouth at a smile.

Nor can they wait the formality of getting a boat to land us. On they come into the water, our bare-footed friends knee deep, waist deep and deeper, still singing and still open-armed in welcome. This forces our hand, and it is found that the water is just deep enough to admit of our being carried ashore on the willing shoulders

of the natives. So first goes the lady overboard and there you have a man in the water to receive the precious burden, the captain of the gunboat yelling out his needless threats. Such as: If that native dare dip the lady then (bow! wow!) he, by the authority of the Government, would give him—well, what Paddy gave the kettle-drum!

But there is little need to so thank a volunteer with such threats, and away they go to the shore, the singing and the cheering reaching its height at the very moment when the lady most dreaded the white knights' fate in "Alice's Adventures," to wit, a parabolic curve, head first into the water.

And now picture us ashore: then see us all gathering in the new Auditorium with its roof 50 feet high. There is a dark, dense crowd, the rain is soaking the needy soil and on the last day of October we saw another kind of down-pour in the Luanza Church. Full of shyness many of them, dying with diffidence the majority, yet they did it and did it gloriously—did what? Why, **seventy of them** stood up and confessed Christ as Saviour. Oldish women did it, young women did it, all, all (nearly seventy) doing the same sacred thing by confessing Christ and adoring Him as God the Conqueror. Thus with the falling rain soaking our soil and the other royal rains softening our souls we were glad to have lived to see such a thing. Rejoice with us for we have found these seventy sheep that were lost!

One man warned us that he was one only of many who were on the road and ready. "The whole town," said he, "is about as ripe as I am. The pumpkins have been on the fire a long time, so they are getting nice and soft."

One old man who came to Christ opened his mouth in a double sense: I mean, opened it to speak and also opened it to give us a quaint dentition sermonette. What can the dear old fellow mean by distorting his mouth wide open and showing that his poor old mumbling gums have only **ONE** tooth left? Ah, this last-but-not-least tooth is the text on which he preaches with quavering voice and heart of hope. "Yes," said he, "me and my one remaining tooth are both alike. All my brothers and sisters are dead and gone just like my lost teeth. We were a fine family all together until the Kasanshi cannibals killed and ate

my mother, but they have all gone, teeth gone and family gone! Look," said he, pointing to his open mouth, "there is only one tooth left and I, too, am the last of my line. But," said he, brightening up, "only one tooth left—then that is all the more reason why it must make up for the lost ones, all the more reason, why this only one should do the work of the departed. If they, my dead brothers, did not work for Christ then it is left to me **to do the work they cannot do.**" Ah, when I heard old LENGE say that, I, who have done so little for my God, my heart contracted with a wild spasm.

Then got up a wee laddie who piped out his testimony in a clear cutting treble. Standing three feet and a fraction off the ground, scarcely seven years of age, he had the shrewd sense of a young-old man. It was all his genuine own, too. "Don't think I am a nobody," said he, "I am not small, I am big. Yes, I'm so big that I was in that great murder. Yes, I helped to kill (watch this phrase from a little three-footer) **the earth's only aristocrat, The Son of God.** No, that murder was not an old other-country business: we were all in it and **ALL** means even me and He is being murdered today."

Nor was this all. There were dozens who did not speak yet their eloquent eyes told Redemption's tale. Not a word left their lips, but who can gainsay their sacred saying, **THINKING GOD IS THANKING GOD.** And the more he **thinks** God the more he thanks God.

There is one man sitting silent and he is a gracious Godsend to our community. His life is a romance of Redemption. They dragged him far out to the ocean long ago as a slave, and there in slavery the redemption of his soul was the precious prelude to the redemption of the body. And now he is a man of prayer and tells of the royal revenge he had on the Devil. For (watch the dramatic neatness of God's methods!) there he is after many years **coming back home along the old slave track and preaching all the way.**

Yes, the very road that was the highway of hell, the **VIA DOLOROSA** of Africa, there it was God gave him the sweet revenge of telling of his Deliverer from blacker bonds than bodily slavery. How naturally, and yet how supernaturally, did it all come round to this, the oldest truth in the world's history, that the Devil can out-wit the

Devil even as when he killed Christ he thereby gave life to millions.

But please fasten firmly on the fact that this is primarily your work and only secondly ours, therefore back it with prayer that prevails powerfully because it (ho! that's a stinger) prevails **practically**.

Loyally ever,

D. CRAWFORD.

♦♦♦

Boy Scouts in Honolulu

By R. E. Lambert

(Chief Scribe Boy Scouts of Hawaii)



Troop VI, Japanese Y. M. C. A. Kolla K. Thomas, Scoutmaster; C. H. Hobb, Assistant Scoutmaster. First Japanese troop in the entire Boy Scouts of America organization. Organized December 10, 8 scouts. Rally, Carnival week, 17 scouts. May 28th, 28 scouts.

A young man of unquestioned sincerity—no less a personage than Felix Shay who followed Elbert Hubbard as Editor of the *Fra*—disposes of the Boy Scouts in this wise: "Since the Boy Scouts have become a feeder for the debilitated State Militia, have 'sold out' as it were to militarism, they too are regarded with suspicion." And he goes on to say that that is the "joker" in the Boy Scout organization, a joker which the boys see first, and hence is lost the effort to command their loyalty and to improve their mind and body.

This criticism—the only one heard so far, which is remarkable—is a just one. The remedy is not to break up the Boy Scouts and thus destroy the immense good they do, but to eliminate from within any taint of militarism. The motto of the Boy Scouts, "Be Prepared," was adopted long before the word "Preparedness" became the popular thing it is today, yet should their motto be changed simply because this other word is having such a vogue? On the contrary, "Be Prepared" for

life is the finest thing that can be held up to boys to stimulate and to motivate in them the desire and the determination to make the best of their minds and their bodies in the work of the world.

Should the half-hour of "drill," facings, marchings, and maneuvers be discontinued merely because soldiers use them and therefore to learn them and practice them means that dread term "militarism"? No, the drill is a splendid thing to instill discipline in small groups of boys, and who among us will deery anything that makes for wholesome discipline of boys?

Also, the drill is almost, if not altogether, necessary in order to wield so unwieldy a thing as a large group of boys. And when large groups are gotten together they have to be wielded, or chaos will result where order should prevail.

And shall we do away with the "first aid" instruction which has been borrowed from the Army? And is there any one to step forward and say: "Soldiers go into camp, therefore camping among Boy Scouts must be prohibited"? Of course not; the truth of the matter is that in developing their military efficiency, the Army has perfected a number of things that can be copied to advantage by other organizations without in the least making those organizations militaristic.

There is a movement on foot to supply the Boy Scouts of Hawaii with a job that will occupy their best attention permanently to the exclusion of any danger of tendency towards militarism, and that is the policing and upkeep of all the mountain trails of this island and the other islands as soon as their Scouts are organized in large enough numbers. This proposed activity will increase the element of "public service" that is part and parcel of the Scout movement.

If each troop will take a trail once a month, and a different trail each month, in the course of a few months every Scout will have become familiar with all the trails of the island in which he lives and the public that goes "hiking" will rise up and call the boys blessed for the work they will do.

Mr. Alexander Hume Ford, of the Trail and Mountain Club, is well pleased with the idea, and he wants to pay the different troops for the work they do. In this way, while the boys themselves won't get paid—Boy Scouts "do a good turn daily" without com-

pensation—they will be working for "the good of the troop."

Perhaps the most important problem that engrosses the mind of the leading citizens of this Territory is how best to train the youth who will become the voters of a decade hence, and how to inculcate in them ideals of the highest type of American citizenship. Personally, I am convinced that the Boy Scouts is one of the most potential agencies we have in this respect.

The enrollment record of the various troops shows many nationalities. Some time ago a small group of Japanese boys under Rolla K. Thomas, assistant Educational Secretary of the Y. M. C. A., were organized into a troop and they are already among the most efficient troops in the Honolulu area. Japanese men realize the worth of this organization, and at least one other Japanese troop will soon be enrolled. Salutes to the flag, knowledge of the history of the Stars and Stripes, and requirements in civics are all important factors in citizenship education work among the boys—a work that readers of "The Friend" are already well acquainted with.

So enthusiastic did Mr. Raymond C. Brown, Secretary of the Honolulu Chamber of Commerce, become over Boy Scout work and its civics tests, that he has agreed to act as examiner of any boy who wants to take his civics tests.

It is planned that the Hawaiian boys of Kawaiahao church will soon have one or two troops to give vent to their energies.

The organization is retarded in its further development because of the lack of satisfactory Scoutmasters and assistants. But small as they are in numbers, the Boy Scouts of Honolulu are accomplishing many worth-while things, only a few of which find their way into newspaper stories.

♦♦♦

MAY A CHRISTIAN DANCE?

Of course he may. He might swear, and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance, but dancing will not identify you as a Christian. What puzzles me is that you ask the question so often. Christians who don't dance never ask it. Yes, Christian, dance if you can't live without it. Join hands with Salome, Herodias and Herod, and circle to the left. But don't be surprised if you are mistaken for goats. That is the side they are on.—Contributed.

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Bible School**

ONE of the Theological Seminaries on the mainland has this in its prospectus: "We believe that the hope of the world is the Christian religion; that the hope of religion is the Christian church; that the hope of the church is its ministers since success in any department of work depends on trained leadership and expert management." These statements are so axiomatic they require no demonstration. The hope of Hawaii is a vital Christianity; the only hope of such Christianity is the church of Christ; the hope of the church is a well-trained ministry, qualified to lead the churches and to win men to Christ. The time has already arrived when the ministers of all our churches of whatever nationality must be able to preach not only in their native tongue but in the English language as well. Preparation to that end is essential.

Recognizing the need for more fully equipped ministers, foreseeing the demand for an increased number of trained Christian workers, the writer began six years ago the school which is now called the Hawaiian Board Bible School. During the first year the school was held in the class-rooms of Kawaiahao Church, but in the second year arrangements were made, with the cordial co-operation of Mr. Merrill, the principal of Mills Institute, to affiliate with the Institute. The Bible School students were accorded the privilege of the boarding department and the regular classes of Mills. A curriculum was outlined which made use of a number of the courses of Mills Institute so that students taking the Bible School course would receive credits toward graduation from the Institute. The hope was that the Bible School would be linked up with the other educational work of the Hawaiian Board and that Mid-Pacific Institute would perform the highest service for the many races dwelling in Hawaii and to the west across the sea, by training men for the ministry of Christ. But the many changes in the principalship of Mills School in recent years has brought many changes of policy to the Institute, and now the conclusion has been reached by the managers of Mid-Pacific that all the dormitory space of Mills is needed for the students of the gram-

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mar and high school grades, so that the Bible School is to find new quarters when studies begin again in September. The Bible School has steadily grown year by year until now there are twelve students of four nationalities preparing to minister to our cosmopolitan population. Excellent work has been done in the various courses of Bible Study, History, Theology and the science of sermonizing. One of the graduates of 1915 is now in McCormick Theological Seminary in Chicago receiving further preparation. The student of highest standing of this year's class, S. Fujii, will go to the mainland for advanced study. Another student of 1916 class has already been called to minister to the Hawaiian Church of Kaneohe. Half a dozen new students have made application for admission, so the school will be larger than ever when the term opens in September. The present faculty is composed of four instructors—Rev. N. C. Schenck, Rev. F. S. Scudder, Rev. H. P. Judd and Rev. J. P. Erdman. A new and more complete curriculum has been planned and through arrangement with the other departments of the Hawaiian Board, the school will have the assistance of Miss Caborn, the new Sunday School worker, and the Rev. A. Akana. The new year looks bright.

The closing exercises held at Mills School on May 26th were a demonstration of the ability of the students. Scripture exposition, a black-board exhibition of Palestine geography and a paper on the argument for belief in God formed the first part of the program, the last part being a dramatic presentation of the Book of Job. This had been most carefully prepared by Rev. F. S. Scudder and was very skillfully presented by the students.

The Hawaiian Board Bible School is beginning to meet that most important need of our mission work, namely: well trained ministers who through residence in the Islands are familiar with the conditions.

The one remaining problem is to find a proper building for the school. Since the teachers are all connected with the Hawaiian Board and have their offices in the Mission Memorial the best locus for the Bible School will be in the vicinity of that building. Just across the street stands the old Chamberlain residence, unused for years. The Mission Children's Society for a long time has been trying to decide how best to

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preserve it as an historic mission edifice. The coral rock with which it is built is cold and lifeless; even though a museum were established within it would still be cold and lifeless—anything but typical of the noble men and women who brought the Living God to these Islands. What better use could be made of the building than to turn it into a power house from which would go out live men to proclaim the Word of Life to the people; live men to carry vital spiritual life to the churches? Why not turn the Chamberlain house into a Bible School, a living monument to the missionary fathers and mothers?

J. P. E.



Y. M. C. A. Notes Gleanings From the Annual Report.

THE annual report which has just been issued indicates that the Association has had a year of symmetrical growth. The membership increased from 1553 to 1764. Two years ago the membership committee were convinced that the membership would not grow beyond 1500 but each month has brought its quota of new men and boys and thus the membership has increased.

One of the factors of this growth has been the interest in the night school classes. Almost 100 more boys and young men were enrolled in these classes during the past year than at any previous time. During the first two years in the new building so much difficulty was experienced in getting men to take regular physical exercise that there was some fear that we had given too much of the space of the building to physical work. The fact that 765 men and boys have made use of the physical department during the year shows that none too much emphasis was put on the work in the building plans. The number of men in Bible classes has grown from 210 to 322, making a total with the boys of 477. These classes have been held both in the building and in outside places such as schools, fire stations, iron works and the prison. Considerable difficulty is found in getting a large number of men from twenty to thirty years of age to study the Bible. The attendance at the business men's class and the boys and intermediate classes has been good throughout the year. The most important growth has been one that is not mentioned much in reports but which is having large influence on the lives

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business men, ministers and the secre-
taries. Many young men have been
helped with difficult problems.

The Oriental Associations.

The year has demonstrated that the
four-fold program of the Association
is well adapted to meet the needs of
all the races of Hawaii. Each of the
four Oriental organizations have made
marked progress in their work. The
Japanese Association with its 300 mem-
bers has done very effective religious
work through its Bible classes and Sun-
day religious meetings. More than 100
young men have attended the English
classes. Many of these men are not
Christians and the contact with Chris-
tian teachers is doing much to help
them. Perhaps the most important de-
velopment has been the beginning of
boy's work. Forty boys have been
connected with the Association for the
first time. Great opportunities lie in
this direction. The continued increase
in the amount of money given by the
Japanese people shows the regard they
have for the work of the Association.

The Korean Association with quar-
ters on Miller Street has a membership
of 86. They have been active in all
phases of Association work. A strong
series of Sunday meetings has been
conducted at Palama Settlement. Bible
classes, educational lectures and socials
have been conducted regularly.

Work for the Filipino young men
has assumed increasing importance as
the number in the city has grown.
Fifty-five members are affiliated with
the organization, but this by no means
indicates the number of young men in-
fluenced by the work. Seventy-two
religious meetings have been held with
an attendance of 2820. Three Bible
classes have been conducted with 33
men enrolled.

The Chinese Association has taken
an important forward step in deciding
to secure a Chinese young man to act
as employed secretary next year. A
number of gatherings have been held
and there is much interest among many
young men who have few other helpful
relationships in their lives.

International Growth.

The report of the International Com-
mittee, issued by Dr. John R. Mott,
has just been received in Honolulu. It
tabulates the growth of the Association
in America and abroad for the first

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fifteen years of the century. One cannot help but be impressed by the reading of this report that the Young Men's Christian Association has been raised up of God to meet the needs of our twentieth century life. The last fifteen years show an increase greater than that of the first fifty-five years of the organization's history. Below are a number of the important increases:

Associations, 1900, 1,439, 1915, 2,583, growth 1,144; members, 1900, 255,472, 1915, 620,799, growth, 365,327; Association buildings, 1900, 359, 1915, 759, growth, 400; net property, 1900, \$20,246,437, 1915, \$89,388,492, growth, \$69,142,055; students in Bible study, 1900, 30,051, 1915, 163,833, growth, 133,782; students in educational classes, 1900, 25,903, 1915, 83,771, growth, 57,869; Intl. foreign secretaries, 1900, 18, 1915, 175, growth, 157; Intl. foreign weekly expense, 1900, \$33,030, 1915, \$433,101, growth, \$400,071.

The outstanding growth has been the number of men sent to the foreign field and the amount of money secured for their support. Next to this has been the number of men enrolled in Bible study classes. These two factors coupled with the spiritual leadership of John R. Mott assure us that as great as has been the material growth of the Association movement it will not be allowed to crush out the spiritual significance of the work.

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♦ ♦ ♦

One hundred and fifty persons responded to the invitation of the girls of Kakaako Mission Monday evening, June 5, the occasion having been planned by Mr. John Martin for the mutual benefit of the Y. W. C. A. and the girls of the Mission. Mrs. Walter Frear, the Association president, Miss Janes and Miss Brewer, visiting mainland secretaries, and Miss Dieckman, extension secretary, were guests of honor, each having a part on the program.

Games were played under the direction of two young women from Punahou, followed by refreshments.

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Paoingfu, China, April 24, 1916.
Rev. Doremus Scudder, D. D.,
Honolulu, T. H.

Dear Friend: Your letter came duly to hand and was read with pleasure. Thank you very much for your words. We have been hindered in answering because of the pressure of work. At present we have not secured the man we want to be associated with us in this field and all responsibility for everything falls on me. The work has gone on with encouragement. The evening services have been well attended and we are getting a group of people about us who are truly interested. The work for the boys is becoming more settled along definite lines. They have learned that they must behave in the chapel, and that we mean earnest work for them and not simply to give them a good time.

To be continued

EVENTS

MARCH

2. Funeral of young Jas. C. McCandless, killed in auto accident takes place in Oakland, Cal., with parents in attendance.

7. Punahou graduates banquet at University Club; "get together" plans for big endowment fund formulated.

8. Queen Liliuokalani wins over Kuhio in big points in suit before Supreme Court.

10. Hon. R. Moroi announced as new Japanese consul, succeeding Hon. H. Arita.

13. President Wilson names Horace W. Vaughan, late of Texas, to succeed Judge Dole as Federal judge; S. C. Huber, of Tama, Iowa, for U. S. district attorney; J. Wesley Thompson and Clem K. Quinn as circuit judges. Chief Justice Robertson and Judge Whitney receive reappointments.

15. Dr. Chas. H. Mayo, eminent surgeon, addresses physicians of Honolulu, venturing prediction that Russia will be the next great nation of the world. Robert Lewers is eighty-five years old today. Young Memorial Pavilion for women patients formally opened at Leahi Home. Geo. W. Smith elected president of Chamber of Commerce. L. A. Thurston tells Promotion Committee conditions have altered and quarantine inspection of ships in Honolulu harbor should be discontinued. Chamber seeks advice of Dr. F. E. Trotter, chief of U. S. Marine Hospital, who disagrees with Thurston.

16. Guarantee of \$25,000 raised in Honolulu in effort to keep S.S. "Great Northern" on San Francisco-Hawaii run. L. A. Thurston sails for coast to represent local interests.

17. Madam Melba, sojourning in Honolulu finds protege in Miss Margaret L. Center, to whom she offers year's study in Australian conservatory. New City ambulance on first trip saves life of Japanese injured in auto accident.

18. Wm. E. Rowell, former superintendent of Public Works, dies after week's illness.

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21. Two hundred thousand dollars to be spent in enlarging and beautifying Moana Hotel in preparation for next tourist season.

22. Dr. J. S. B. Pratt, of Board of Health, addresses Promotion Committee on subject of steamer inspection; disagrees with plan of L. A. Thurston to discontinue practice. Central Union Church starts crusade in behalf of girls of Honolulu; stirring accounts of laxity given by Miss Sadie E. Starrett and Miss Agness E. Maynard; remedial measures suggested.

23. L. A. Thurston cables "Great Northern" will be taken off run for summer, but Hawaii run will be resumed in winter. Announcement is made in commercial circles of retirement from business of M. Phillips & Co., organized in 1868 during height of whaling trade.

25. Anniversary of F-4 tragedy in Honolulu harbor. W. R. Castle announces plan to erect fourteen cottages on Miller St. for "salaried man." Judge Clemons in Federal court denies right of American citizenship to Takao Ozawa, a native of Japan. Case may be taken to Supreme Court. By decision granting Filipino citizenship rights, Judge Clemons throws down bars to natives of Philippines. Dr. A. N. Sinclair says life of Hawaiian race threatened by babe mortality; figures show deaths outnumber births.

26. Mrs. Julie Vernon Lyons, widow of late Curtis J. Lyons, dies at Alexander St. home; deceased had been invalid for twenty years.

27. Francis M. Hatch succeeds R. W. Shingle as supervisor. Jared S. Smith, professor of Agronomy at College of Hawaii, resigns.

APRIL

3. Campbell Estate announces plan to improve Fort St. block; property to be converted into modern department store. Bishop W. C. Harris, recently decorated by Japanese Emperor in recognition of notable missionary service, passes through Honolulu on way to mainland.

5. Liner "Chiyo Maru" goes on rocks in Oriental waters; severe blow to local shippers.

7. In report to Hawaiian Volcano Research Association Prof. Jaggar makes plea for volcano museum; says institution would prove valuable tourist asset.

14. Members of Hawaiian Board hold first meeting in Mission Memorial Building.

20. Report of treasurer of Mid-Pacific Carnival shows 1916 deficit \$6,000; change of date from February to June, with big celebration on Kamehameha Day urged by Jas. D. Dougherty, a former director.

23. Judge Jas. D. Dole, Hawaii's most picturesque figure in public life, celebrates seventy-second birthday.

24. Easter egg rolling at "Arcadia," with Mrs. W. F. Frear as hostess. Baby week opens at Palama Settlement.

25. Co-operative sugar plantation planned by 125 homesteaders in vicinity of Laupahoehoe and 6,000-ton mill is ordered; first co-operative enterprise in islands.

27. Daughters of Hawaii hold first social meeting in restored Queen Emma home. Unique schemes proposed for furnishing Hawaiian museum. Hans Isenberg, in behalf of Lihue Plantation, agrees to Governor's conditions in Kapaa homestead matter; long-contested issue is brought to close and railroad will be built.

28. "Howard Villa" purchased by John Waterhouse for home; \$100,000 purchase price.

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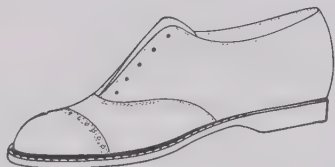
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VOL. LXXIV.

HONOLULU, HAWAII, JULY, 1916

No. 7.

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Entered October 27, 1902, at Honolulu, Hawaii,
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of March 3, 1879.

PUNAHOU'S SEVENTY-FIFTH.

IT WAS a splendid success from first to last. The month of June has not been so cool and invigorating for years and the light showers which accompanied the exercises could not dampen the ardor of the participants or spectators. The mainland was represented by Professor William Lyon Phelps, whose teaching experience has covered two years at Harvard and twenty-four at Yale, where he holds the important Lampson Professorship of English Literature and is known as one of the most popular instructors in the American college world. Professor Phelps, who gave the chief address on Commemoration Night, was at his best and carried his audience with him from start to finish. The second representative from over sea was Professor Armin O. Leuschner, Dean of the Graduate School of the University of California, who bore the special greetings of the universities of Michigan and California as Professor Phelps did of Yale. The great day of the feast was given up to the Punahou pageant. An immense amount of work had been put into this scenic story of the

school. No fewer than fifteen hundred participants lent themselves to give effectiveness to the eleven elaborate episodes. It was a most impressive and glad occasion. The old-time home atmosphere which made Hawaii unique was restored at its best and those who had lived in it and loved it forgot for the time all the innovations of armies and Gibaltars, promotion committee and chase for the dollar, auto and moving picture and the other "improvements" which the somewhat doubtful advantage of dependency to the American Union has brought. Punahou Day, with its hearty receptions, its happy hospitality, its games and sports, ancient and modern, was an even more typical occasion if such there could be. The anniversary revived and enforced the very best traditions of Punahou and brought to the front the incalculable service which it has rendered to Hawaii. The announcement of the addition of \$349,254.80 to the endowment was one of the crowning moments of the week. This generous contribution in which many friends of the school have participated, tells the story of the deep hold upon the affections of the people which Punahou maintains. A new and enlarged era of prosperity seems about to begin in the history of this splendid institute of learning.

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DR. COFFIN'S VISIT.

The tidings that Dr. and Mrs. Henry Sloane Coffin of New York were to spend ten days in Hawaii on their way to Kuling, China, where he is to have a prominent part in the annual missionary conference held there was sufficient to move everyone who could do so to take a hand in rounding out a program of pleasure and helpfulness for them both. The former of these two objects was attained with all the completeness in such matters for which Honolulu is noted. And no one has come here in years who in equal time has been brought into wider helpful touch with all sorts of folk than this young preacher. Kamehameha, Punahou and the Mid-Pacific heard from him ringing addresses of power and inspiration. At Central Union he preached the gospel of loyalty to ideals with the vigor and freshness of an Atlantic nor'wester. The Women's Society and the Men's

League were also treated to a most suggestive and vivid setting forth of the theme of the Christian social order. To have a Christian knight errant fresh from New York, that hotbed of preparedness, voice the demand for venturesomeness in pursuit of the ideal with the splendid fervor that characterized Dr. Coffin's two addresses in Central Union Church was a treat to all who sympathized with the spirit of this modern Galahad. It was also a real service to Honolulu which cannot have too much of the preaching of idealism in everyday life. Certainly Dr. Coffin's personality, so pleasing in its manly appeal, has made this city one of his captives. He will always be sure of an enthusiastic hearing here, whenever the fates bring him this way.

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THE JAPANESE SCHOOLS IN HAWAII

The schools maintained in this Territory by Japanese parents in order that their children may learn the language of their fathers are passing through a transitional stage, and many are questioning as to exactly what sphere they shall fill. First of all they should teach the children how to speak Japanese correctly. This ought not to be a difficult task and should not take much time each day. When it comes to the written language the problem becomes more serious. If the Japanese were only rid of the Chinese character, and if the written language were like the spoken tongue, the entire difficulty would disappear. But when it is remembered that it takes years of toil to acquire the written language of Japan, it is a question how much of it an American-born child who expects to remain in the United States ought to learn, because the time he gives to it might perhaps be better employed. If the Japanese should adopt the Roman alphabet and should write as they speak one of the greatest hindrances to closer international intercourse would be removed. But this is not likely or possible now. Hence each parent must decide how much of his own tongue his boy or girl should acquire.

The second important subject for consideration is that of time as related to health. It is essential that children should

not spend too many hours in indoor study. The demand of the new education is for a larger vocational element in the curriculum. These language schools swallow up hours that might with great profit be spent in learning how to work. Again, health demands play time and the Japanese children in Hawaii have too little of that. Before long every public school will have the organization and direction of play as a part of its normal educational task. Japanese children need both vocational training and sufficient daily recreation through out-door play. There can be no question that if a large number of native born Americans of Japanese parentage could speak the language of their forbears they would mightily make for a better feeling between the two nations. But the acquirement of this language should not be suffered to interfere with the normal training and growth of the child.

A third interesting suggestion is offered by the movement on behalf of Americanization. Should these Japanese schools teach American patriotism and how? There can be no question that these institutions should be painstakingly fitted into the present day scheme of Americanizing all the children born on our soil. This can be done not only through patriotic songs and stories, saluting the flag, observing national holidays and the like, but also by using Japanese stories which reveal the heart of the people of the Orient to enforce American ideals. This will help to maintain sympathy with Japan while cultivating loyalty to the American government. But it is not right to expect much in this line because of lack of time. The main thing is to have the spirit of each school loyal to American ideals of liberty, public service, and self-sacrifice for the welfare of the people.

It is good to have this question debated in Hawaii by Japanese, for they will certainly take high ground and find a way not only to satisfy but astonish America by the spirit of brotherliness they will exhibit.

A NEW BOOK OF MISTRUST

Mr. Carl Crow has written a volume entitled "Japan and America." It is advertised on the cover to tell the "unvarnished facts," but its very first sentence is conspicuously false, for it calls "Japan and the United States, two countries which in history, ideals, civilization, culture, have nothing in common." One has only to read a few pages to see that the author sets out with a thesis, namely to prove that Japan is a menace to America. This he does by a

free use of unsubstantiated assertions, of half truths, of distorted facts, and of historic interpretation colored by his prejudice. That anyone who claims to have an inside knowledge of Japan should speak of *harrakari* is evidence enough of crass ignorance, and this is only a sample. In the face of German frightfulness contrasted with Japan's conduct of her three recent wars he declares this nation "still partially under the influence of barbaric traditions of warfare and conquest." Where it is possible to see one of two motives in the conduct of the governments he often chooses the worse. Such statements as "No alien in Japan is allowed to own any kind of real estate," "Japanese statesmen are by no means anxious to have the California land question settled," are common and do not tell the truth. Aliens can incorporate and own land. Individuals also can secure 999 year leases on a purchase basis. To one who has visited some of the finer hospitals of the Empire, the remark that "The hospital equipment of Japan is so poor that Americans are now being asked to contribute funds for the building of a modern hospital in Tokyo" is laughable. That funds for the erection of such an institution are being raised is true, but one might as well point to the Japanese hospital in Honolulu as proof of the worthlessness of those of American type as to cite such a reason as Mr. Crow adduces. There is no need to dwell on the very large number of utterances of the author which prove the entire unreliability of this book. In justice it must be said that to one who is able to make deductions for the spirit characterizing this work and to weed out the great mass of chaff it contains, certain criticisms which Mr. Crow makes are not unjust. His statement of industrial abuses and his treatment of the conduct of Japan toward China while roughshod is deserved. These abuses which are not peculiar to Japan's story of industrial development and which need to be aired are being fought over. The nation will some day rid itself of them. America has no cause to play the role of calling the kettle black in this particular. We are a bit farther on to be sure and in generosity must give the Empire time. As for relations with China, no apology for Japan's course is to be made, but it is hardly just to put the worst construction upon every move in this dark chapter of events. Books of this sort do no good. They influence passion, complicate the situation, make it harder for the two peoples to understand one another, fan the war spirit and were better never written.

PROGRESSIVE ACHIEVEMENT AND DUTY.

From the first the Progressive party had two and only two reasons for existence. The first was to crush bossism out of the Republican party. This it has done so effectively that it seems impossible to think back to 1912 with Barnes, Penrose and their confreres in power. To have compelled the Republican party to nominate so progressive, upright, fearless and successful a foe to bossism and in every way so ideal a candidate as Justice Hughes is one of the most significant victories ever recorded in our political history. And it was done so easily, the nomination was so thoroughly representative of the demand of the vast majority of Republicans throughout the Union, there was so conspicuous an absence of any possible influence emanating from the candidate except that of irreproachable character and exceptional fitness for the position, that the Coliseum convention of 1916 will long serve as the high-water mark in the history of our presidential nominating assemblies. If ever an apology shall be needed for the existence of the Progressive party it will be abundantly found in the nomination of Mr. Hughes last month at Chicago.

The second *raison d'être* of the Progressives as a separate political organization lay in the demand throughout the country for a new program of social legislation. Here, too, in four short years this aggressive agglomeration of reformers has most notably won out. While much more could be asked of the Republican platform in the line of short, pithy statement of the reforms it advocates, the real thing is to a large extent there. The chief faults to be found with the Progressive platform of four years ago were, first its inclusiveness and second, its championship of half-digested social panaceas like nation-wide presidential preference primaries which have been shown to be of very doubtful value, popular review of judicial decisions, and an easier method of amending the Federal Constitution. There was a tremendous educative value in cataloging as it did the demand for social justice with such brevity and comprehensiveness and this more than atoned for the inclusive character of that historic document. And now comes the Republican platform of 1916 with the most painstaking endorsement of a number of the leading articles in its Progressive prototype of four years ago. A reasonable reformer could hardly expect more. Of the sixty-one separate demands made by the Progressives in 1912 and cataloged in the *Outlook* at the time some thirteen have been enacted during

the past four years and several are no longer insistent. No less than fifteen of the most important of the remainder are embodied in the present Republican platform, and this in a year when the great excitement over preparedness and Americanism would easily excuse their omission. Here then again the Progressives have scored a mighty victory, they have completely transformed the Republican party and made it as progressive as themselves.

In view of these facts what was the duty of the younger party? Had it any reason whatsoever for continued existence? If there was a reason, what was it? The action taken at Chicago convention seemed to answer these questions in a way to dishearten every bone fide Progressive, for it proclaimed its only reason for remaining alive to be to try and elect Colonel Theodore Roosevelt. There can be no question that Colonel Roosevelt had the squarest of square deals at the Coliseum. He was known to be a candidate, while Mr. Hughes was not. Yet from the first it was clear that the Justice was bound to be nominated. The comparison of the two conventions was in every respect favorable to the older organization. Everything there was done decently and in order, while the Progressive assembly was from the first to last a mob. It seemed to care for personalities rather than for principles. It knew it could never elect its candidate. It had more than gained all it had been created to do. If it was a bona fide reform organization why did it not ratify the nomination of the most thoroughgoing Progressive in the nation? For a comparison between the official records of Colonel Roosevelt and Mr. Hughes as governor of New York—the only point in their careers which lends itself to comparison—leaves no doubt on this head. And why did it not swing all its strength in support of a platform earmarked with its own principles?

These were sober questions which Progressives all over the country were asking themselves during the fortnight after convention week. They even began to wonder whether the party of high ideals was not losing out in its most vital center, that of the will to lose itself for the nation's weal.

Fortunately, however, good sense prevailed. Given time Colonel Roosevelt, called to his best self by the flood of messages from leading Progressives, wrote his letter of declination and the Progressive committee endorsed Justice Hughes. Better late than never. This action rounds out the short and worthy story of the historic appeal made by the Progressive movement to the conscience and intelligence of

the American people. The Progressive party did its work well, gained one of the most notable political victories ever won in America, reformed and strengthened the party which has to its credit the noblest achievements in our country's history and made it possible for the nation to face one of the gravest crises in its life under the leadership of one of the wisest, most fear-

less, devoted and high-spirited statesmen it has ever produced. Many months ago we declared in these columns that Justice Hughes was the ideal candidate demanded in this great emergency and had faith to believe that he would be nominated. In our opinion he will be triumphantly elected President.

D. S.

The Ninety-Fourth Annual Conference of the Hawaiian Evangelical Association

THE stimulus of crowds and of new environment has reflex bearing upon the spirituality of the annual conventions of the Hawaiian Evangelical Association. And while hospitality and fellowship necessarily play a large part in the success of the gatherings, spiritual benefits are at once the incentive and a national sequence.

The Ninety-fourth Annual Conference, held in the Haile Church, Hilo, June 29-July 6, was voted the most successful in many years. Delegates and chorus members swelled the crowd to something like six hundred and twenty-five persons. At a luncheon served on the church grounds at the close of the Sunday school celebration it was estimated that over a thousand persons were served.

Hilo's welcome was typified in the official greetings sent by the Board of Trade and read at an early session of the Conference. In this, as well as in many other niceties of the convention week, was reflected the personality of Rev. George Laughton, pastor of the First Foreign Church. Mr. Laughton was forced to leave for San Francisco before the end of the conference to the genuine regret of all. His address on "The Expression of Spirituality" during the devotional service on June 30th, was scholarly, and as master of ceremonies at a reception which the members of his congregation gave in honor of the visiting delegates on the afternoon of June 30th, he was much appreciated.

Mr. Theodore Richards, Rev. J. M. Lydgate and Rev. Akaiko Akana contributed to the program of informal addresses on this occasion.

Great earnestness marked all of the sessions, and while routine reports necessarily took valuable time, there was much of a genuinely inspirational nature in the programs. In the hour of devotions each day able speakers were heard. In addition to Mr. Laughton were Rev. E. E. Pleasant

on "The Sources of Spiritual Life," and Rev. J. M. Lydgate on "The Need of Spirituality."

During the hour of discussion four or five speakers of different nationalities debated the topics of the day, which were as follows: "How to Maintain Our Church Life in Face of the Competition of Other Religions," "Inter-Racial Co-operation," and "Strengthening the Churches." An early morning prayer meeting gave inspiration to each new day.

Another feature of the convention, which was perhaps more marked than ever before, was the chorus and congregational singing. This, as a special subject, is treated elsewhere in this issue.

Substantial progress during the year was reported by the Sunday schools and Christian Endeavor societies. Mr. W. H. Rice, the veteran president of the Sunday School Association, said that he had never felt more encouraged than now, over the work in his department throughout the Islands. Mr. Rice "personally conducted" the trip for the Kauai delegates and arranged for their longer stay in Hilo in order that they might make through connections in Honolulu on the return trip.

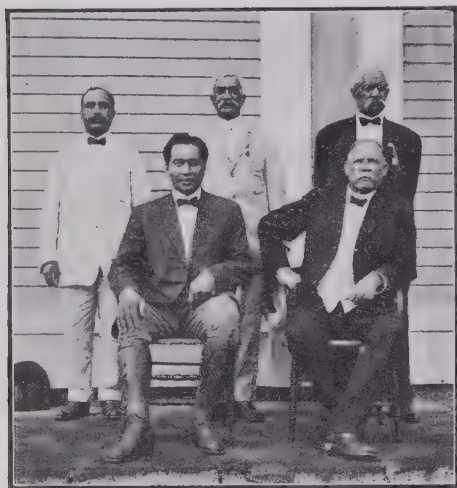
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ENTERTAINING THE DELEGATES

The stupendous task of caring for the delegates fell to the moderator of the convention, Rev. Stephen Desha, who proved equal to every emergency from that of interviewing doctors concerning minor operations to securing specially prepared milk for sickly infants. His mind constantly filled with multitudinous details, Mr. Desha never failed to appear at his turn on the program, and was at all times a smiling, gracious host.

To Mrs. Desha also is due a vote of thanks. For weeks before the meetings Mrs. Desha was busy making sheets and pillow cases. (We have it on good author-

ity that several times she worked until 2 o'clock in the morning.) Perhaps the greatest task of all, in the preliminary preparations, was the making of pillows from ticking and excelsior. Several hundred of these were finished in time to oversee the building of the great kitchen, the digging of the underground ovens and other last-minute preparations.



Front (left) Rev. A. Akana, Pres. Territorial C. E.; Rev. S. L. Desha, pastor Haili Church, and Moderator of the Convention. Back row: Rev. Wm. Poai, Scribe; Mr. Nakila, Assistant Scribe, and C. M. Kamakawiwoole.

Sixteen long tables were daily looked after by sixteen women, with the result that perfect order prevailed during the serving hour three times a day.

The task of ordering food was one which might have seriously concerned several people less capable and experienced than Mr. Desha. Ten bullocks were donated by friends. Fourteen pigs were provided, nine of which were donated, twelve dozen chickens were consumed, several hundred fish, and a quantity of corn beef in addition to such delicacies as opihii, ilimu, kulolo, and koelepalau. Eight bags of sugar were used, six of which were donated, and the Hilo Boarding School kindly loaned the machine for making the poi, which was consumed in great quantities.

The loan of several halls and vacant houses greatly simplified the housing problem. In the C. E. King Hall were about thirty persons, in the old Coan house eighty-five more, in the Lucas Building over forty, a like number in the parsonage and the remainder of Hawaiian and American delegates in private homes in Hilo and vicinity. The Filipino delegates were entertained at the Hilo Boarding School, and the Japanese at the Motano Hotel. The Chinese of Hilo made ample provision for their own people.

In an article entitled "By-Products of the Convention," in this issue, are noted some of the benefits to those speaking an Oriental tongue.

E. V. W.

The Fifth Inter-Island Song Contest

The history of these unique musical events is too well known to be reviewed at this time. When the committee was chosen, Messrs. Richards and F. S. Scudder, it was with the idea that church singing should be stimulated throughout the Hawaiian churches. The principle of emulation and dignified rivalry seemed to offer the best means of arousing interest, and the committee feel that the end has been attained to a remarkable degree. To succeed to any important degree, attention must be given to selection of the right sort of music and words as well. As to the music, a moderate course must be steered. Too great severity in the style would inevitably kill all interest; while to defer to the popular judgment would mean no real advance in education. Hence musical value in the composition must be coupled with distinct melody. Then too, noble words to deepen reverence should be sought that can be wedded to the music. Here the difficulty has often been in the translation. Fortunately the committee has been able to lean on Miss Ella H. Paris, who, under the thin disguise of "Hualalai," is well known as the best translator of words for Hawaiian hymns.

For this year the committee chose a fine hymn anthem of Smart's to which it was possible to adapt the old words "Aole Inoa Ma Ke Ao," "There is no Name so Sweet on Earth." The music has some remarkably good effects in the counterpoint, with considerable demands upon the tenor. It is probable that it did by no means please the rank and file of the choruses, but its fineness could not but grow on them, and this thing is sure, viz: future selection by individual choir leaders will never be quite so commonplace and vapid because of familiarity with this genuine bit of musical value.

In the five years that have passed the desire on the part of the committee was always that a percentage basis should be followed by the judges in making their award. It was not until this year that there was actual success in this particular. Former judges frankly gave up the task, and awarded the banner largely on general impressions. This always caused dissatis-

faction on the part of choir leaders. This year the committee asked the judges that they award on the following basis:

Selection (the second number which each of the choirs was expected to sing), 10 points; Attack and ending, "Aole Inoa," 10 points; Tempo and spirit, "Aloe Inoa," 20 points; Enunciation, "Aole Inoa," 20 points; Expression and shading, "Aole Inoa," 40 points; Maximum total, 100 points.

It will be seen that although each choir gave some attention to their second number, all that counted in the award was the character of the selection, irrespective of its rendition. The judges were able to concentrate their attention, then, upon the one song, "Aole Inoa." For purposes of still fairer comparison, each judge had only one particular to notice, e. g., one lady gave her entire attention to attack and ending, comparing the choirs on that point alone. Then in the summing up, the totals were added. The fallacy of human judgment being freely admitted, aye, and considering the vast variety of taste with the added uncertainty of prejudice (local and general) here lies, in our judgment, the best possibility for fair decision. It worked well in this case, we dare aver. It was inevitable that many in the audience could not concur in the decision, but very little of expressed dissatisfaction has come to our ears. For the most part the choir leaders have proven to be good losers, while the churches at large have been manifestly the gainers.

Perhaps the tension was unusually high in that the Hawaii chorus, under the direction of Harry Naope, had twice won the banner, while the remarkable body of singers from Molokai, under David Kalaau have held the banner for the past two years—winning even against the finely trained body of the Young People's League, under the skilled leadership of Mr. C. E. King of Honolulu. Moreover, as the present committee has resigned and no one has been appointed in the place, it is quite possible that the Inter-Island Contest ceased with this last one. Hence, and for other reasons, the island partizanship was keen.

The Hilo Armory was well-nigh full of people, notwithstanding the fact that there had been a deal of excellent music at the convention. It was the very last event of perhaps the largest and most successful of the annual meetings ever held by the Evangelical Association. Hence, it was most fitting that it should be opened with prayer. The chairman asked for and obtained the consideration of the audience for the character of words and music, so there was lit-

tle or no unseemliness of applause, and the words on the banner, "Make His Praise Glorious" (in Hawaiian), had most fitting realization.

It but shows an interesting by-product of this competition that each one of the choirs were able to sing several times, out of their extensive repertoire, and while the judges were retired for their consultation an extra song from each of the choirs was most appreciatively received.

Then all the choirs were assembled in front, and under the leadership of Molokai, presented in fine volume the one inspiring chorus of the evening, while the audience rose to its feet in honor of the Name above all names, the sweetest on earth or in Heaven. Then it was that the decision was announced by the chairman of the committee, Mrs. J. T. Lewis, well known in the islands for her leadership in matters of music and much beloved in Hilo for her unsparring and unselfish use of her talents for the general public benefit. She had associated with her in this award, Mrs. Beamer, affectionately known as Helen Desha by many in Honolulu as well as in Hilo. Mrs. Bodell, the wife of the Episcopal rector at Hilo, Mr. Beers, the county attorney, and Mr. Keolanui, one of the best sheriffs Hawaii county has ever had. All of these people have considerable knowledge of music, combined with experience in chorus singing. The individual part each had in this decision is not disclosed, so that they may be shielded from unfriendly criticism as to the details of the judgment. Hence, the committee as a whole rendered the following verdict, given in the order in which the chorus sang:

Hawaii, Hilo side, 88 points; Hawaii, Kona side, 67 points; Molokai, 91 points; Kauai, 81 points; Maui, 76 points.

That the Molokai choir had some advantage in the strength of their numbers may be conceded; but the element of sentiment (which may have been operative in former judgments) due to their isolated home with so few advantages, was probably quite eliminated from the decision rendered.

It is hoped and believed that the manifest improvement in devotional singing will not cease with the withdrawal of this particular form of contest. The Sunday schools have entered the arena. Their contest, held during the convention, was notable and fine.

T. R.

The New Secretarial Council

One of the items of new business brought up at the annual meeting at Hilo was the plan adopted at the June meeting of the Hawaiian Board which provides for a change in the system of administration of the Board. Whereas in former years there was one head to the Board, a man designated as general superintendent and corresponding secretary who directed the general policies of the Board and planned for new work, there is now to be a secretarial council composed of seven men, the field secretaries and the treasurer of the Board. This council is to direct and plan for new work and changes and to do the work formerly carried on by the general superintendent. It seems to be the idea of most of the Board members that such a division of the responsibilities of the Board's work and placing upon several men rather than upon one man the burden of the work will result in a greater efficiency and mean larger things for the Board than was possible under the old plan. In this departure the Board is simply carrying out the plan of effort as employed by the American Board, the Presbyterian Board and other great missionary bodies.

At the annual meeting Rev. John P. Erdman had been asked to make the presentation of the new plan. This he did in a very clear manner, so that all the members present were able to understand the reasons for such a radical change in the method of administration of the Board. It was not thought best at this time to ask for a change in the by-laws of the Board to conform to the new plan. This will be done at some other time. The thing is now to give the new plan a chance to justify itself. It is likely that the Council will hold meetings very often and discuss and formulate plans for work in all the departments. In putting the plan into operation, it has been decided to call Mr. J. Merle Davis, secretary of the Tokyo Y. M. C. A. of Japan to take up work as a field secretary and labor among the Filipinos, as well as to enlist the support and sympathy of friends of the Board in the Board's work. The other field secretaries who compose the council are Rev. John P. Erdman, in charge of the Hawaiian work and also teacher in the Bible school; Rev. Frank S. Scudder, in charge of the Japanese work and teacher in the Bible school; Rev. Akaiko Akana, in charge of the Christian Endeavor work; Rev. Norman C. Schenck, in charge of the Chinese work

and teacher in the Bible school; Rev. Henry P. Judd, in charge of Sunday school work and teacher in the Bible school. These six workers together with Mr. T. Richards, will make up the new body that will direct and outline the various phases of the Board's work, reporting each month to the Board.

At the end of Mr. Erdman's statement to the Association he reported the action of the Board in bringing in the name of Rev. Henry P. Judd as nominee of the Board for the position of corresponding secretary. This nomination was acted upon favorably by the Association, whose scribe cast one ballot for Mr. Judd as secretary. Under the new plan Mr. Judd will take care of the statistics of the Association and write the annual report, besides attending to other kindred duties that may be assigned him by the council. Being relieved of some of his present duties—superintendent of the Filipino department and publicity work—he will have more time for doing field work among the Sunday schools of the Territory, a work which he has had to suspend during the past year owing to being acting secretary of the Board. The Board enters upon this new plan of work with bright hopes that such a plan as outlined above will make the activities of the Board more far-reaching and wide-spread and place the work on a more solid foundation that it has ever had. The remarkable spirit of harmony that has marked the past year of the Board's office staff is sure to continue under the new regime, and shoulder to shoulder these field secretaries will labor faithfully, patiently and loyally for the welfare of Christ's kingdom in Hawaii nei.

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The Business of the Association

As is customary in all the sessions of the Hawaiian Evangelical Association, a part of each morning was set apart for the transaction of business. Some of this business was of routine character, such as the reading of the reports of the representatives of the four Island Associations, stating what had been done at the Island Association meetings during the past year and giving a summary of the church statistics. The committee on necrology presented the names of those who had entered the larger life since the last annual meeting. A slight amendment to the by-laws of the Hawaiian Board which provides for the amalgamation of the old Educational and Social Committee with the Sunday School Committee

under the name Religious Education Committee" was approved by the Association. Mr. Erdman reported for the Committee on Revision of the Hand-Book that the work had been completed and that the books would be ready in a short time.

A matter which elicited the interest of all the delegates was the consideration of the subject of reducing the number of delegates to the annual meeting. Mr. Judd opened the discussion by stating that the problem of feeding and caring for the great number who attend the conventions was now becoming a serious problem. No definite action was taken regarding limiting the number from each church, though the suggestion was made that one delegate might well represent the church, Sunday school and C. E. Society, furthermore the number of members of each chorus could be reduced to twenty to advantage. Messrs. Richards, Judd and Akana were appointed a committee to investigate the matter of securing a possible camp-site where the Association could hold its meetings in much the same way the camp meetings are conducted on the mainland.

The Committee on Petitions had but one item of business for the Association to consider, that of granting permission for the Second Chinese Church of Honolulu to solicit funds anywhere in the Territory for the new building they are contemplating erecting.

Mr. Desha as chairman of the Entertainment Committee reported that almost \$3,000 had been raised by the committee for the expenses of the convention. This came from churches, Sunday schools, Christian Endeavor Societies and individuals. It was voted that whatever balance might remain after the bills were paid should be given to the Haili Church. Through the kindness of friends of Mr. Desha's it was possible to paint the church and parsonage and to improve the property of the church generally.

The subject of allowing Saturday afternoon holidays so that there need not be any Sunday baseball was brought up as the result of discussion that the Kauai Association had had the previous day. A committee consisting of Rev. J. M. Lydgate, Rev. A. Akana, Rev. H. P. Judd, Rev. R. B. Dodge and Rev. A. S. Baker was appointed to take up the matter with the large employers of labor and see if an improvement could not be effected in this respect.

Mr. Richards stated that he and Rev. F. S. Scudder would like to resign their positions as committeemen in charge of the Inter-Island Song Contests, feeling that the

object they had sought to accomplish, namely, to improve the singing in the churches, had been attained, and that it would be unnecessary to have this church song contest any longer, considering the fact that there is now a Sunday school contest. Their resignations were accepted with regret and with expressions of appreciation for the good work they have done during the past four years. No successors were chosen, and this form of contest will now be given up.

It was voted to hold the 1917 annual meeting in Kawaiahao Church, Honolulu. Rev. H. H. Parker was elected moderator and Rev. H. K. Poepoe vice-moderator, Mr. P. D. Kellett, Jr., was chosen scribe and Rev. W. K. Poai and J. K. Nakila assistant scribes. Rev. H. P. Judd was appointed chairman of the Program Committee, the other members being Mr. W. H. Rice, Rev. J. P. Erdman, Rev. H. K. Poepoe, Mr. T. Richards and Rev. A. Akana. The Entertainment Committee will consist of G. P. Castle, chairman, R. A. Cooke, Mrs. Julia Bowers, Mrs. Carl Holloway, Rev. H. K. Poepoe, Rev. S. K. Kamaiopili and Mrs. Wm. Chung Hoon.

Mr. Nakila, the assistant scribe, read resolutions of thanks for the cordial entertainment and warm-hearted hospitality provided by the members of the Haili Church. At the closing session of Thursday morning, July 6th, Rev. S. L. Desha, pastor of the church and moderator of the Association, expressed his satisfaction at the harmonious way in which all the business of the annual meeting had been conducted. In many ways it was the most successful convention ever held in Hawaii.

H. P. J.



The Spirit of Fellowship in the Convention

The one thing I think that impressed me most was the Christian fellowship manifested in the convention. We were all one in Christ, although of different races and nationalities; and while each group had its own work and its own peculiar problems to be faced, there was a strong sense of unity in a common work and of fellowship in a common endeavor. There was segregation only for the one purpose—that each man might face his own tasks and problems together with men whose work was similar and so be more mutually helpful.

The Japanese had their own work and their own peculiar problems, likewise also the Chinese and the native churches, while the Board representatives and workers came together in a meeting for a common dis-

cussion of the problems each one was facing. The dominant spirit in all the varied work of the convention was that of unity, co-operation—Christian fellowship in a Christian brotherhood that is a prophesy of what the church of Jesus Christ is to do for these Islands and for the world.

I was reminded of the national council meetings in New Haven last October. In numbers, in interest, in its work and in its fellowship and spirit the meeting at Hilo was much like the meeting at New Haven.

E. E. PLEASANT.

New Plans by the Japanese Pastors

THE twenty-five Japanese pastors, evangelists and Bible-women of our work met together each day for consideration of problems pertaining particularly to that department. The morning hours from 7 to 8 were devoted to a helpful prayer service in which the needs of the field were presented at the Throne of Grace. After the business meeting of the General Conference the afternoons were spent in discussing plans for new work. The development of English-speaking meetings for the young Japanese, the matter of increased contributions to the work of the Board, and nearer approach to self-support were among topics discussed.

June, 1917, will mark the thirtieth anniversary of the beginning of the Japanese work of the Hawaiian Board, and plans have been formed for marking the occasion with special activities. Among the twelve Japanese who were first to receive baptism here, was the Hon. Taro Ando of the Imperial Diet in Tokyo, and it is planned to send for him to be present and to spend several weeks in evangelistic meetings throughout the Islands. Another one of the original twelve is Mr. Kawasaki, proprietor of the Kawasaki Hotel, Honolulu. A special committee has been appointed to arrange the details of this anniversary celebration. As a practical expression of the activity of the past thirty years, the twenty Japanese churches have undertaken to add three hundred new members to their rolls during this year ending July, 1917.

Plans for making the annual meeting next year even more useful were adopted, and Messrs. Shiraishi, U. Okumura and Higuchi were appointed special lecturers to present certain matters for discussion.

The association together for eight days of all these workers proved a great stimu-

lus to the courage and purpose of these successful conference ever held.
earnest men. It was voted to be the most

J. P. E.



The above group, taken at the Convention, shows all the Japanese ministers under the Hawaiian Board except Rev. S. Nagamori, of Wailua.

Impressions of the Hilo Convention Upon a Newcomer

MANY people who attended the recent convention in Hilo have been relating to their friends their observations made during those delightful eight days—all about the numbers present, the reports that were presented, the music of the choruses, the friends who were met, and many other interests. But what were the impressions made upon the convention observer by all these facts? What kind of spirit in the delegates and in their churches was revealed by the proceedings of the gathering? The attempt to answer these questions is the perilous task set before the writer of the present article—a newcomer in the Islands. Doubtless his impressions could be corrected by many heads of different experience. Yet he goes ahead.

The first cause for deeper thought was the mere largeness of the convention. The many hundreds that thronged into Hilo on the Mauna Kea from the surrounding country testified to the widespread hold which the church of Jesus Christ has upon the people—particularly the Hawaiian population—of this Territory. What a great number of soldiers we have here enrolled in the service of the Kingdom! If so much sacrifice could be made for the sake of spending a few days at the convention, how much more sacrifice might be made for other business of Christ!

Haili Church seemed to be perfectly prepared to care for every need of the host of visitors that descended upon it. The handling of the problems of meals and lodgings was admirable. Such executive skill, resident surely in many other churches, may be a potent force for good if once aroused to effective action in the name of God.

The seriousness of the delegates in attending to their business through hour after hour and day after day was impressive. God's work demanded serious attention. Through such individuals as these the Gospel of Christ is being kept strong and steady throughout Hawaii. The evident seriousness of spirit in the convention seemed, however, in some cases, to express itself more in oratory than in the promotion of practical measures that called for hard work in the advance of the Christian church. Perhaps here we perceive a peril for some of our local churches.

The composition and the carrying out of the convention was an interesting study. Here again the careful previous planning was shown by the promptness and smoothness of execution. The inspirational element was well emphasized in a number of strong spiritual addresses and in the daily sunrise prayer meetings. These early morning services—well-attended and earnest—were uplifting; they suffered,

however, as do so many modern prayer meetings, from a lamentable lack of prayer. It is easy to talk to men; it is hard to talk freely to God. The considerable number of sessions that had to be given up to reports was doubtless one reason why no larger provision was made in the program for such highly important items as systematic Bible study and the expert presentation and popular discussion of up-to-date methods of church work. The lack of emphasis upon the possible power of the church as an organized force, in both local and territorial matters, for fighting to win higher Christian standards of life for all our people, seemed to indicate that our church life must yet be awakened to a fuller consciousness of its responsibility in this great social duty.

A primary difficulty in the convention was the number of different tongues used by the various delegates. No single language could have suited everybody—Hawaiians, Portuguese, Japanese, Chinese and the English-speaking people. The problem of interpreting very much material from one language into all of the others was impossible. Naturally, that tongue had the largest place which was native to the greatest number at the meetings. Much interpreting was done; yet the failure to regard the presence of other tongues besides the prevailing one in many matters, especially in the business sessions, pointed to a very imperfect conception, on the part of many people, of the Hawaiian Evangelical Association as a genuine brotherhood of all races in the Islands. Natural desires will often have to be sacrificed, in order that, in future conventions and church services, men of all languages may feel that their presence and their words of council are welcome in the spirit of Christ. The desires of the young people in regard to language need also to be carefully heeded, if their loyalty is to be held for the perpetuation of the church of tomorrow.

The convention singing speaks largely for itself. It can hardly be commended too highly. The vigorous and spontaneous congregational singing reflected the same kind of earnest expression of religious emotion in the home churches. The remarkable chorus competitions revealed the high artistic instinct that prevails, or is being cultivated, in many communities of Hawaii. This work is one of the best means for creating wholesome recreation, for winning the interest of the young people in the church, and for teaching the success that is sure to attend steady, hard work under wise leadership.

Only the bluntest ear could have failed

to catch the increasing sound of the spirit of progress almost anywhere upon the convention grounds. Perhaps just the ideal to be sought for was not always clear. But many freely said that the spirit of the church must be rejuvenated in a radical way if it is to grow as it should in numbers and become the force that it should be as the agent of God, not only in the individual hearts of men, but in the whole of our modern life. Scores of delegates were already prepared in spirit to respond to the stirring command of one of the closing speakers, to leap from the trenches of waiting and to charge forward to win new ground for Christ.

Finally, the quality of the leaders on the platform and the temper of the delegates impressed one with the abundant spiritual resources that are at the command of the church in Hawaii. In the words of one of the strongest speakers, "We have not yet begun to call up the reserves which the church has a right to call up—the power of God." With renewed loyalty to the full will of God the church in Hawaii will yet prove the power of the divine life working through it for the salvation of all men.

W. B. COALE.

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Some Lively Police Work

In the vicinity of Olaa there have been what appears to be reckless and unjust charges brought by the police against respectable and law-abiding people. Within the space of a few days eighteen Japanese and three Chinese were arrested on the charge of having sold liquor. Among those thus charged were a number of people who were total abstainers.

One man, when brought to trial, was proved by many witnesses to have been at a theatre, and his house closed at the time he was alleged to have been selling liquor.

Another man was found to have been out cleaning the locomotive at the time he was accused of the offense.

Another person was accused by the name on the signboard of his house. The man himself had been dead ten years.

This is certainly bright police work. The people of the vicinity are justly aroused. They say no person is safe from accusation, whatever his reputation or his character may be.

The facts have been reported to the Sheriff and it is hoped that such injustice, whether it be inspired by graft or persecution, will meet with a proper retribution.

F. S. S.

Some By-Products of the Convention

THE first session of the Hawaiian Evangelical Association in the Haili Church at Hilo was a business meeting. At that time a rather unpretentious announcement was made to the effect that the Japanese and Chinese departments had sent in a request which the moderator wished to grant, that after the business sessions of the Association their delegates should be permitted to withdraw to their own churches and hold meetings which would permit a wise consideration of their own problems in their own languages. These meetings, held simultaneously, are a part of the work of the Association. So far as the writer knows it is the first time any official recognition of these meetings has been taken, although the meetings have been held for several years. In this way they cease to be a by-product of the Association, and become a vital part of the plan of work which the Association conducts in the Territory.

The climax of these meetings was reached on Thursday, the last day of the convention, when the Japanese and Chinese workers met in the Japanese church and listened to addresses on spiritual living by Rev. John L. Hopwood, chairman of the Chinese committee of the Hawaiian Board, and Mr. Lloyd R. Killam, secretary of religious work of the Honolulu Y. M. C. A. Following these two addresses, which were interpreted into both languages, there was a season of prayer, in which three Japanese and three Chinese ministers alternated in their own tongues. The results of this meeting are found to be far-reaching. As the chairman of the meeting, Rev. John P. Erdman, said, "The workers gathered in this meeting are commissioned to reach over one-half of the total population of the Territory." It is important that they should know each other's consecration to the one great task of salvation.

Now this work is a vital part of the Association's business, and should be so regarded. But actually the by-products of the work were numerous. At the communion service held in the Haili Church on Sunday afternoon there were fourteen baptized. At the Chinese church six adults joined the church on confession of faith, and two infants were baptized. At the Japanese church one adult joined the church on confession of faith, and three infants were baptized. Rev. John L. Hopwood, pastor of the Bishop Memorial

Church, which includes the Kamehameha Schools, found about sixty alumni of that institution attending these meetings as delegates and he was busy from morning until late in the night encouraging and strengthening their faith in God.

On Saturday night the Salvation Army was given the helpful presence of one of our delegates and conversions were made in the meeting.

The Hilo Chamber of Commerce took cognizance of the meeting and sent a letter of welcome in which the record of the missionary activities of the Association were commended. The mayor of Hilo was present at several of the meetings and joined in the luncheon feasts with the delegates. And by the way, the ease and perfection with which the committee on supplying food to the delegates performed their tasks were a continual joy to the 500 or more who appeared on the scene at meal time.

The patriotic services on July 4th, in the Armory, were interesting. But had it not been for the Molokai choir, which sang so beautifully, and the number of delegates to the Association meeting who were present, the attendance at the Armory would have been very small. Nor can one omit to mention the magnificent emphasis given in the short speech by Rev. Akaiko Akana at that time.

The Chinese department made a systematic effort to reach the people of that race in the city. The delegates were sent out in three groups and called on the people, inviting them to come to the meeting held in the Chinese church every evening and talking with them about the "Christian Doctrine." One of the Bible women of Honolulu remained in Hilo another week after the convention adjourned, in order to help the pastor gather up the results of the meetings.

In fact, the by-products of the great meeting cannot be summarized at this time. By-products come afterward. The impression made upon the city of Hilo ought to be far-reaching and we hope it will be so. It is impossible for 600 people to live in the same city, sing the same songs, meet together, eat together and pray together, without having some effect that will be abiding. It looks as though the delegates and the city of Hilo as well will be getting something from this convention in the way of by-products for years to come.

NORMAN C. SCHENCK.

A Workers' Meeting

Workers and officers of the Hawaiian Board came together one evening during the convention in Hilo, at the Foreign Church, in the interest of fellowship. Occasionally a few of the workers have been able to meet and discuss the problems which were pressing in one or more of the fields. Seldom is it possible for a large number to assemble at one time because of the long distances to be traveled and the difficulty of sailing dates which permit of a common date for all without a serious loss of time. This annual meeting was very largely attended. Some twenty were able to be present at this gathering at which the problems of administration were quite fully presented and discussed. The men from the various islands briefly spoke of their particular difficulties, their hopes, and gave a few suggestions for the good of the cause.

This is doubtless the first time that so many workers have ever been able to have such a meeting and to frankly discuss the multiplying opportunities in these Islands for Christian work. From this conference each man has gained a more comprehensive view of the work as a whole and a sympathetic knowledge of the difficulties that are peculiar to other fields than his own.

It is felt that greater efficiency will result from the reorganization of the Board into departments, with a secretary over each one to be responsible for different races, the Sunday school, and the young people's work. Time was taken to discuss the constantly expanding work of the Board during the past few years. All of the old lines of work are demanding ever enlarging budgets to cover the new openings which are important. A new department has been formed for the Filipinos. What has been distinctively Christian Endeavor work has been changed to include all the work for the young people.

This informal conference, which continued for two hours, drew the officers and workers of the Board much closer together. The spirit which dominated the hour was the determination to meet every opportunity offered for Christian work in the many-sided life of the various peoples in these Islands. This gathering of leaders marks a new era and evidently increased desire for hearty co-operation in the forward movement of the Kingdom of God in Hawaii.

A. C. BOWDISH.

Dr. Wadman Takes up Cause of Picture Brides

May 16, 1916.

My Dear Scudder:

The day after receiving your letter and copies of *The Friend*, I had an interview with Mr. Burnett, chairman of Immigration Committee, and went over carefully with him the matter of the picture brides, etc., reading to him extracts from the article in *The Friend*. He listened very kindly; asked me a number of questions and then suggested that I should see two or three other members of the Committee. Mr. Burnett knew of the objections on the part of the Japanese and seemed glad to talk with one who had lived in Japan, etc.

The same day I saw Congressman Raker and Albert Johnson of the Committee, whom I know personally very well indeed, and secured from them the same kind hearing as in the case of Burnett. The latter was quite deeply interested — Johnson, I mean. He likes Hawaii very much and is one of the ardent supporters of our Pro. Bill. Both these men seemed favorably inclined to some modification and thanked me for calling. I left copies of *The Friend* in all cases.

Since that I have taken occasion to speak to three or four other Congressmen *incidentally*, and said all I could in the way of urging consideration, etc.

Well, this morning's paper announces as per clipping enclosed that the thing is coming out all right for Mr. B. accepts the proposed amendment and this will meet the objections as raised by the Japanese and officially presented by Mr. Chinda, the minister, with whom I have endeavored to keep in touch, for I know him personally very well and he is indeed a very fine man and an able diplomat. He thinks a great deal of Dr. Scudder and always enquires how matters are in Hawaii. Good for your new Japanese Consul! Have just read about his opinion in re Japanese schools and their course of study. *He's all right*

I met some one at Chevy Chase Presbyterian Church where I spoke a week ago to the Women's Board of Missions, who enquired for Mrs. Scudder.

Our own bill progresses. Pray for us. It's a hard fight.

Very sincerely,

J. W. WADMAN.

The Hoike and Musical Features of the Convention.

TO PRAISE the Lord with gladness seems surely to be the delight of the Hawaiian heart. To sing seems to be as natural as to breathe and far more spontaneous. To the musical art critic some of the impromptu outbursts of song may not have seemed to be entirely harmonious, they were nevertheless genuine, earnest and true. The 'Hoike' is the Hawaiian safety-valve.

It is surely not an easy or a safe thing to say of any annual meeting that its musical features were "the best ever." The one thing that may surely be said of the 94th Annual Meeting is this, it was of a very high order spiritually. The people sang with the understanding and with the spirit also. The concert and cantata on Saturday night gave ample scope for the very best that the Hilo churches had to offer. The practice had made perfect. The drilling was complete. The finished product was a delight. The cantata was a fine specimen of the best that there is in the gift of song in the Hawaiian race.

For simple, spontaneous, glad expression of the joy of being, the Hoike of Saturday

morning at the church was a fine example. Just how far the song and exercises were representative of the work of the schools of the churches of the Islands it would not be easy to say. Those who found a place on the program were surely worthy of the favor accorded them. With glad good-will they sang the songs that give expression to the faith of the chosen ones of God.

Every session had its songs, every day had its musical features. In the midst of sessions of whatever character, the glad spontaneity of the Hawaiian nature burst forth. The Hoike was perpetual and the gladness everlasting.

The crowning glory of the service of song came on the last night of the session. The Annual Song Contest was held at the Armory. Expectations ran high. The rivalry was most keen. The choruses from Molokai and Hawaii were ready for the fray. Each had carried off the prize banner twice during the past four years. This was to be the test year.

The Armory was thronged. The contest was full of thrills and excitement. Maui, Kauai and West Hawaii each put forward their best singers, but no one noticed them. It was Molokai and Hawaii.

From the humble beginnings of five

years ago when Mr. Theodore Richards and Rev. F. S. Scudder, on behalf of the Association, undertook the task of developing the latent musical ability of the churches of the Island Kingdom, great things had grown. Rev. George Laughton of Hilo voiced the thoughts of many when he spoke in enthusiastic terms of the musical gifts of the native people. The "Contest" was a striking illustration of his choice words of praise.

The task of the judges was not an easy one. By a very careful system each chorus received a most painstaking rating. Few, very few, of those in the audience would have felt free to award the banner. A very short secret session was sufficient for a comparison of notes.

By a margin of three points Molokai won the banner as a perpetual possession. No one questioned the wisdom of the decision. The award had been most just.

The series is at an end. The future is uncertain and uncharted. Mr. Richards and Mr. Scudder, at their own request, were excused from further service as a committee on such contests.

The lovers of the music of the souls of the people in our churches must surely and soon find a way to foster and encourage its expression. The children can sing. The churches have children within their embrace. The children love the church and will sing in its honor and to the glory of its God.

A worthy ideal and an honorable goal must be early found for the life and hope of the future in the children of the church. Let every Christian set himself earnestly to the task to make the future a day of the children at home and at work in and with the church of the Lord Jesus Christ.

GEORE E. LAKE, Hana, Maui.

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Rely on Japan's Honor

To meet Japan's objection to having the so-called gentlemen's agreement for the restriction of immigration enacted into law in the pending immigration bill, the Senate immigration committee yesterday agreed upon an amendment which removed the Japanese entirely from the bill, but accomplishes Asiatic exclusion otherwise by a specification of latitude and longitude which will take in China, Siberia, India and the islands of the Malay Archipelago with the exception of the Philippines.

It leaves emigration from Japan to be governed entirely by the Root-Takahira agreement. The change is understood to be satisfactory to the State Department and Japan.

Representations were made that the enactment into law of an agreement which Japan had engaged upon honor to fulfill was repugnant to the Japanese government, as was the classification of Japanese with Hindus and others to be excluded.

The Senate committee adopted this provision, defining those who shall be excluded:

"Unless otherwise provided for by existing treaties, persons who are natives of islands not possessed by the United States adjacent to the continent of Asia situate south of the 20th parallel of latitude north, west of the 160th meridian of longitude east from Greenwich, and north of the 10th parallel of latitude south, or who are natives of any country, province or dependency situate on the continent of Asia west

of the 110th meridian of longitude east from Greenwich and east of the 50th meridian of longitude east from Greenwich, except that portion of said territory situate between the 50th and the 64th meridian of longitude east from Greenwich and the 24th and 38th parallels of latitude north."

From the great block of territory in Central Asia, the only country excepted from the blanket exclusion is Persia. Restriction on immigration from Persia is imposed, however, by a special treaty. That portion of China along most of its seacoast is not included in the "excluded" territory, but the Chinese exclusion laws of that country, it is explained, would be applicable to Chinese.

—Washington Post.

Who Will Pay the Taxes When the Liquor Business is Abolished?

By CHARLES STELZLE.

Representatives of the liquor interests never tire of telling us that the United States derives one-third of its revenues from liquor industries.

Let's assume this is true. Does anybody imagine for a moment that the liquor men themselves pay this tax? They simply add it to the cost of the booze which they sell. In the last analysis the consumer pays it and we are under no obligation whatever to those who are running the booze business for the taxes which they are compelled to pay.

It really makes very little difference to the booze business how much the liquor interest is taxed; when the taxes are high the price of booze is high; when the taxes are low, then the price of booze is lowered.

What is the money received through the revenue taxes used for? It is used for the purpose of running the various departments of the United States Government. Now, either these departments are beneficial to the people of this country or else they are not. If they are not beneficial, they should be abolished. If they are beneficial, then they should be maintained and the people should pay for them.

But let us emphasize the fact that we are not dependent on the liquor business for the support of the administration of the United States Government.

If the liquor business were abolished the taxes would simply come from another source and, as heretofore, the people themselves would pay all of the taxes. It isn't

a question as to what particular industry is to pay these taxes so long as this industry turns out a commodity which is very generally used by all the people. This is so obviously fair that there can be no possible room for argument. The United States Government does not need to encourage illegitimate enterprise or illegitimate taxation schemes in order to raise the revenue with which to conduct its affairs.

Our people are big enough, and generous enough, and fair-minded enough to see the justice of paying the bills which are legitimately contracted, and there'll be no complaint from any decent citizen in this country when he is asked to pay his just share in maintaining the finest government in all the world. So let's dismiss the bugaboo of the revenue tax which the booze business so generously hands out to us, and which they tell us at the annual conventions, with a blare of trumpets, can by no possibility be raised from any other source.

In cold statistics the amount which it will be necessary to raise annually if the liquor business is abolished is about \$3.00 per capita—less than a penny a day for each individual. And that isn't going to "bust" the most prosperous people on the face of the globe, especially in view of these facts: First, that the necessity for raising so much in the form of taxes will be decreased because there will no longer be any wreckage of the saloon business to care for in the form of lunatics, criminals and paupers, who pass through our courts, our penitentiaries

and our asylums of various kinds. And secondly, if the money now spent for booze were spent for legitimate purposes it would so greatly increase the demand for workers, the money spent in wages, and the necessity for raw materials, that it would add tremendously to the profit of all the people.

Do the foundations of this republic rest upon the booze business? Forget it!

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C. E. Plan for 1916-1917 Campaign

THAT a new interest in the religious welfare of the young people of the Territory has taken hold of our Christian Endeavor societies all over these Islands was plainly seen at the C. E. Convention at Hilo. The reports of the presidents and delegates showed an increase in the number of the young people's societies. Special efforts were put forth to get the children into the Junior Societies. In some instances, the co-operation of parents was sought for to increase the efficiency of the work among the children. From Kauai and Hawaii came reports showing that special campaigns were carried out during the year to increase the enrolment of the children and of the number of Junior Societies.

A special C. E. campaign in the interest of the young people all over these Islands is, undoubtedly, the call of the hour. When traveling round this Territory, one is amazed at the small number of young people in our churches.

In most of our C. E. societies the young people are not seen. It was most gratifying to notice quite a number of young C. E. delegates present at the last convention, but more should have been present there. The time has certainly come when the church and all of its organizations, especially the Christian Endeavor organization, should come close to the young people, and get them into its organized work. Unless this is done and done immediately, the future of the church in this Territory is going to be greatly handicapped. How are we going to accomplish this great task?

To answer this question, let me present here a resume of the plan that was adopted at the last C. E. convention at Hilo for the 1916 and 1917 campaign among the young people:

1. By giving the young men and women who are already in the church opportunity to enter into the organized work of the church. Let them feel that they have a share in the great work of the church.

2. By getting after the young people whom the church has not reached. This could be done by writing to them and by

visiting them personally. Committees for canvassing should be appointed, for the sole purpose of finding out who the young people are in the community. This should be followed up by the officers of the C. E. Society of the church. The result of the investigation should be catalogued and left in charge of the visiting committee, whose duty it is to visit the members of the Society and to follow up the work of the canvassing committee. This branch of the Christian Endeavor work should not be slackened until the desired results are obtained.

3. By prayer and preaching. The failure of many societies in the task of getting more members lies in the fact that the C. E. members themselves do not pray enough for their work, and they do not speak of it often enough to the uninterested ones. There has been too much outside show in our C. E. work of these Islands, and very little searching for and preaching of the

Continued on page 159.

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Boy Scouts In Practice

By R. E. LAMBERT

THERE could hardly be a more inspiring service in patriotism and American ideals that that conducted by the Boy Scouts of America of Honolulu Area on Wednesday evening, June 14, 1916, at Mission Memorial Hall. The occasion was National Flag Day.

More than 250 boy scouts were in attendance and they had invited their parents who came to the tune of 250 more. The hall was comfortably filled. Mr. John Guild, of Alexander & Baldwin, president of the Honolulu Council of Boy Scouts, presided. An impressive flag raising occurred, accompanied by the Hawaiian Band playing the Star-Spangled Banner.

The speaker of the evening was Rev. George Laughton of Hilo, an impassioned orator who made an eloquent plea to the boys to make their lives worth while. He took as his subject, "Lessons from the Life of Lincoln."

Part of the evening's program was the spirited recitation by the boys in concert of their Scout Oath, Law, Motto and Habit. For the sake of those readers of the Friend who are not familiar with these, they are printed here. Cut them out. They are being learned and practiced by more than three hundred thousand boys throughout the States! Surely such seed will bear much good fruit in the American citizenship of tomorrow.

The Scout Oath

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
- p. To help other people at all times;
3. To keep my self physically strong, mentally awake, and morally straight.

The Scout Law

1. A scout is trustworthy.
2. A scout is loyal.
3. A scout is helpful.
4. A scout is friendly.
5. A scout is courteous.
6. A scout is kind.
7. A scout is obedient.
8. A scout is cheerful.
9. A scout is thrifty.
10. A scout is brave.
11. A scout is clean.
12. A scout is reverent.

The Scout Motto

Be prepared!

The Scout Habit

Do a good turn daily.

There are three classes of scouts: Tenderfoot, Second Class, and First Class, respectively. After a boy has attained the rank of First Class, which requires from six months to a year, he is eligible to many merit badges, which will be discussed in a later article.

As opposed to the militaristic tendencies that sometimes creep in, a wholesome devotion to public service is being instilled into the boys on numerous occasions. The last such was on Kamehameha Day, when the Scouts marched at the head of the parade in honor of Hawaii's great hero, the Napoleon of the Pacific. They were assigned to this honor because of the work they were to do in building the circle around the statue of Kamehameha I in front of the Judiciary Building where the ceremonies proper took place. In the evening of the same day they were on hand to assist the committee on arrangements in producing a splendid pageant. The failure of the evening's program was due to no fault of the Scouts.

His honor, Mayor John C. Lane, declined an invitation of a prominent fraternity who were conducting Flag Day ceremonies at the same time, in order to be present at the exercise of the Boy Scouts. He asked the privilege of giving public testimony to his hearty appreciation of the services rendered at many occasions by Boy Scouts of Honolulu.

Such recognition as this, is all the inspiration most boys need to spur them on to higher ideals and a larger conception of the purpose of life in its relation to the body politic.

Y. M. C. A. Notes

THE KAUAI ASSOCIATION

During the two months that the Association has been working on Kauai it has demonstrated that its program of work is suited to plantation conditions. The young men of all races have readily accepted the Association and are eager to improve themselves along educational, social, physical and religious lines. The most important meeting held during my visit to Kauai was the gathering of English-speaking Japanese young men from all parts of the Island at Lihue. The meeting was held in the new students' dormitory which is just being completed for the Japanese church at Lihue. The young men of the Lihue church were the hosts. This was the first time that such a gathering has been held on Kauai, and it is significant that they should meet in a Christian assembly hall. Many of the young men present were not Christians, but all appreciated the messages that were spoken, discussing their life problems and the great responsibility resting upon them. The talks which were made by young men from Koloa, Makaweli, Elele, and Waimea, greatly impressed the Christian leaders present that the time is ripe to reach this very important group of young people.

Meetings were also held with the Filipinos at Lihue, where almost one hundred were present. The Hawaiian Sunday school and young men's class was visited. It is the policy of the Y. M. C. A. on Kauai to work with such classes and church groups rather than to organize new clubs. The recent concert held at Lihue under the auspices of the Sunday school greatly encouraged the young men. At Makaweli the Filipinos have organized an Association club and have a weekly religious meeting and are starting night school work in English. There is a very fine group of young Japanese there who are planning to form a club soon. At Waimea a large meeting of all of the young men was held. They are planning to organize a club and divide it into several sections similar to the plans of the intermediate work of the Central Association.



A HONOLULU NEED

The student dormitory at Lihue calls attention to the need of a similar dormitory in the city. At present a large number of students from this and other islands are attending the public schools of the

city. Many of these students are living in the dormitories provided by the Hongwanji Mission. While few of these students come out as ardent believers in the teachings of Buddhism, most of them do have such a strong prejudice against Christianity that it is impossible to reach them. The Christian forces of the city will either have to provide dormitories for these young people or admit that the Hongwanji Mission has a more statesman-like policy than we have. In Tokio and other student centers in the Orient, the Association has successfully managed these dormitories. The four-fold program of activities is such that it leads many of these young people to an open confession of Christianity.

There is a great opportunity before us at this time to outline a plan of work for the winning of the young people of all the islands to Christianity. Much is being done, but if it is to be really accomplished there must be a convention of all of the Christian forces where more adequate methods can be devised. If the missionaries of China are laying plans for capturing China for Christ, it is not too much to expect that the two hundred thousand people of these islands can be won. It will not be many years before the Hawaiian-born young people will be the center of influence and if they can be gotten hold of now they will be the evangelizers of their own people. Whatever the program is, the Association stands as the ally of the church in its effort to reach the young men.



News From the Field

Paia.—A fine church building, new parsonage and kindergarten building are just being completed for the better equipment of the Japanese work. A new McShane bell of 300 lbs. weight will call the people to church. This new equipment is a recognition of long and faithful years of devotion on the part of Pastor Fukuda and his people. Over \$800 of the funds came from Japanese and the balance from generous friends, mostly of Maui.

Puunene.—Rev. Mr. Pleasant of Kahului is doing fine service among the young Japanese of Puunene, conducting a night school in Mr. Sato's church. The school has come up from ten to over twenty-five pupils, and is growing steadily, so it is difficult to find either room or time to meet the needs of all. Mr. Pleasant is much beloved by the pupils.

Wailuku.—An endeavor is being made to secure Mrs. Linton to take up work among the Chinese and Japanese, particularly in behalf of the Hawaiian-born who

are accessible through the English language rather than through the native language of their parents. Mrs. Linton and Mrs. Mathews are teaching English classes in the Japanese Sunday school and their work is highly appreciated. The Girls' Home has forty girls in charge.

Olaa.—Mr. and Mrs. K. Kokita, recently from Japan, have won the hearts of their people at Olaa. On the occasion of the superintendent's visit the Boys' Temperance Society told of their work and hopes, and gave an exhibition of their physical prowess in a jui jitsu contest in their newly made "gymnasium." It was an exhibition of how a great deal can be done in a very small space. Olaa is very much in need of a church building. Mrs. Kokita, a graduate of the Tokyo Conservatory of Music, and a possessor of a fine voice, entertained the meeting with the solos, "Ave Maria" in English, and "The Last Rose of Summer" in German.

Hilo.—The church and parsonage have recently been repainted. A cottage has been built on the church property, the gift of one of the neighboring Christians. Extensive preparations have been made for entertaining the Japanese delegation to the Annual Conference.

Papaikou.—Another place where a new church is desired. The present building is too old to repair and will soon be too old to use. The Japanese are beginning a campaign among themselves to see how much they can raise for a new church. The parsonage, recently built, is neat and commodious.

Honolulu.—Rev. S. Sokabe carries on a far-reaching work, and those who have once come under his magnetic influence rarely lose their attachment to his beneficent Christian home and his outreaching missionary church. He has large groups of supporters, not only on various parts of the Island of Hawaii, but also in Honolulu, and cities on the United States mainland. One of the members of his church contributes an automobile for his work. The church itself provides in addition to this an automobile stage, and in these the various workers he has gathered about him, as well as the young people in his home, go out with him to different camps in the vicinity for evangelistic services. After the Annual Conference, Mr. Sokabe, with one automobile load of workers, will tour the Island of Hawaii, preaching every night.

Honolulu.—Mrs. T. Okumura, after twenty years of arduous and unbroken service in overseeing a Christian boarding home, will go on a furlough to Japan, leaving in July. It is a well-earned fur-

lough, if there ever was one. Mr. U. Okumura, son of Rev. and Mrs. T. Okumura, and a graduate of Yale University and Theological School, arrived here on June 20th. He will begin missionary work in Moiliili, and will devote himself largely to English work among Hawaiian-born youth. Dr. U. Kawaguchi, for the past year in the Japanese Y. M. C. A., was called by the Hawaiian Board to engage in English work among Japanese. To his own regret, and deeply to our regret, he feels in duty bound to accept a call from Japan, which came to him at the same time, following previous correspondence. We hope he may come back ere long to the English department of our Japanese work, for which he is eminently fitted.

Waimea, Kauai.—Mr. Shiraishi has raised the money for a Sunday school building—this being the third building in the list of new equipment secured by him in the last five years.

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TREASURER'S STATEMENT

May 21 to June 21, 1916

RECEIPTS

A. M. A.	\$ 41.00
Audit	17.00
American Bible Society	26.00
A. B. C. F. M.	57.90
Beretania Settlement	128.00
Board Building Fund	45.00
Chinese Work	11.00
Coan Land	636.78
English Portuguese Work	40.00
Filipino Work	30.00
Grounds	3.00
Hawaii General Fund	7.45
Japanese Work	85.00
Kauai General Fund	33.00
Molokai General Fund	6.00
Maui General Fund	103.00
Ministerial Relief	100.75
Oahu General Fund	185.25
	\$1,556.13

EXPENDITURES

Audit	\$ 9.95
Board Building Fund Expense	566.84
Beretania Settlement	136.45
Chinese Work	\$196.50
Salaries	729.00
	925.50
Coan Land	8.65
Educational-Social Work	8.25
English-Portuguese Work	\$ 213.72
Salaries	1,251.00
	1,464.72
General Fund	1,317.81
Grounds	8.60
Hawaii General Fund	2.95
Hawaiian Work	\$ 3.50
Salaries	784.00
	787.50
Japanese Work	\$ 360.15
Salaries	1,010.00
	1,370.15
Office Expense	60.25
Oahu Aid	11.50
Religious Educational Work	274.25
	\$ 6,953.37

EXCESS OF EXPENDITURES

OVER RECEIPTS	\$ 5,393.74
BANK BALANCE	\$13,405.17



Continued from page 157.

fundamental things of the C. E. work. Prayer and preaching must be carried out without ceasing, and just as soon as the young people get into the Society, personal appeal should be made to them to link themselves to Christ. This should be done first before the new members are given any chance to serve the Society.

4. By dividing our C. E. Society into four departments—the junior, intermediate, young people's and adult departments. The age limits of these departments is as follows: junior, 3-5, for the beginners; 6-13 for the junior proper; intermediate, 14-18; young people's, 19-25; adult, 26 and over. By a system of graduation, the young people pass on from the beginner's department to the adult department. When they enter

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the last department they no longer deal with C. E. work. There they are given instructions relative to the five important things of the faith, preparing them to become intelligent and efficient church-members. There they are taught the business of the church, and here, too, they are given opportunities for practical church work. When they graduate from this department they are then ready to become regular, but fully equipped church-members.

By this plan, the C. E. work is concentrated to the one idea of getting hold of the young people, and of educating and training them to become efficient church-members. Thus, the C. E. becomes a feeder for the church, rather than a separate organization standing for itself as it is doing today.

Through its primary department, the C. E. reaches the homes and cares for the babies who are the future members of the church.

5. By adopting a decision day for the C. E. at the close of every school year. At every meeting of the C. E. during the year the pastor and the superintendent of the department mentioned above should endeavor to bring those of the intermediate, young people's and the adult departments to Christ by making personal appeals to them individually, when having private interviews with them. This should be the foremost duty of the pastor and his C. E. superintendents. Prayers and sermons for the C. E. should be directed to this end.

It is my sincerest hope that when the details of this general plan are worked out and applied, that our C. E. work in the future will double its usefulness.

At present a plan for having a C. E. training school is under way, the aim being to educate and to train our C. E. leaders and workers. When the plan was given out at the convention at Hilo, it met the approval of the C. E. Association. This work will be ready by the fall of this year.

Two weeks before the convention started, 1,500 letters were sent out from the office of the C. E. Association to all the graduates of Kamehameha Schools and to many others, urging them to join the nearest church or C. E. Society. The response to this circular letter has been very gratifying, and a number of young people have already entered the Christian Endeavor work.

The Christian Endeavor work of this Territory has a big future, and the C. E. leaders should lose no time in carrying out the plans for the 1916 and 1917 campaign. Let us work for 2,000 more young people for our C. E. societies.

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Maunaolu Closes Successful Year

June 3d Maunaolu Seminary celebrated the closing of the year with fine exercises which were a great credit to the institution. The flowers and ferns added much to the charm of the day. The splendid music in charge of Miss Leonora Clarke, the music teacher, was of wide range and well executed. The main part of the program centered in a vivid description of the Panama-Pacific Exposition, which was written by Mrs. Grace P. Haven and given by different girls who held up large pictures of what they were describing. The word pictures and colored photographs gave in a brief panorama the salient places and exhibits, together with the purpose, history and achievements of this great fair. It were as though one again walked in that Wonder City. By day and by night the Tower of Jewels gleamed in the sunlight or by electricity. The Palace of Education, Agriculture, Manufacturing and Horticulture were centers which housed great achievements. Before the audience passed the statues and symbolic groups with a short summary of their significance. There was the pathos of the Indian seen in The End of the Trail. Heroic figures stood out to focus the spirit of The Pioneers. The pres-

ent was summed up in The Column of Progress and The Fountain of Energy.

There was no graduating class this year, because of some changes in the course of study. At noon all of the friends who were present were royally entertained and refreshed at the luau.

There will be few changes in the faculty for the coming year. Miss Catherine Case, who has very acceptably been matron for several years, was recently married to Mr. John Tiernan. Mrs. Tiernan has resigned her place, though she will continue to make her home on Maui. Miss Eva L. Heuser has gone to her old home in Ohio. The enrollment of the year has been large and thorough work has been done.

A. C. B.

♦ ♦ ♦

LETTER FROM FRANCIS PRICE

Continued from last issue.

Last night we had a very interesting Easter gathering—the first celebration of the resurrection of Our Lord ever held in this part of the city. There was nothing sensational offered. The people were invited in to listen to a talk on the resurrection of Jesus. They came and filled the chapel comfortably full. At the close of the address, we served tea and nuts

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and had opportunity for heart-to-heart talk with some of the people. The men gave very respectful attention and many students were in the audience—from the city schools. It seemed to us truly wonderful that such a group of men and boys could be gathered here after six months of work. During the Annual Meeting of the Missionaries of the province we had a course of lectures by the visiting brethren—Chinese and American. They were very well attended and evidently appreciated. Dr. Galt, President of T'ung Chou College; Dr. Wilder of our Theological Seminary, Peking; Pastors Li and Yang of Peking, and others. I said to Mr. Wilder, "Every man present has been pulled out of a hole." He replied, "I know it." We had gone out and "compelled them to come in." Yesterday, I visited fully 75 stores. I was received cordially everywhere. They always seem pleased and many of them thank me for taking an interest in them. They are just like people all over the world—they want some one to take an interest in them; some one to give them a helping hand. Coming in such close contact with the people as we do here we are more and more impressed with the difficulties that block the way of every man who attempts to break away from the old life—difficulties which can hardly be imagined by those who live in a Christian land, and we are more than ever determined that, by the help of God who loves these people, they shall have the best possible chance to recover themselves out of the snares of the devil, by coming into fellowship with God in Christ. It is a tremendous task, but does not the Master encourage us to undertake tremendous tasks in His name, and has he not said, "Nothing shall be impossible to you?"

You will be interested to know that a good lady, Mrs. Evans of Mill Valley, California (formerly Mrs. Horace Pitkin), has sent \$400 toward meeting the running expenses for the present year, and that Dr. Lucius H. Thayer, a member of the Prudential Committee, has sent \$50. We are now about to call a Chinese evangelist to be our associate—a fine young man, a graduate of Tung Chou College and the Union Theological Seminary of Peking; a very lovable man and of beautiful spirit. And more than this, it seems to be the plain leading of the Spirit, that I should engage a T'ung Chou graduate, one of our Paotingfu young men, who will

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graduate in June, as my personal associate, trusting the Master to enable me to meet the expense. When we think of these two fine young men, who are soon to begin work here in this neglected portion of this great city, our hearts bound with joy and we feel like giving a good old-fashioned Methodist shout. Going out and in among the people, seeing the poverty and sorrow of their lives, even the most prosperous of them, my heart yearns over them. I know why Jesus was "moved with compassion." I know that only Jesus can meet their needs. It has always made me feel how much the people need Jesus, to go calling among them. At bottom, the human heart is the same the word over, and needs a Saviour—our Saviour. I am now preparing a course of lectures on the Minor Prophets for a Normal Class of evangelists which opens here May 15th. Pray for the young Chinese brethren who are the hope of China. They need to know Christ more **experimentally**—know Him as a personal Saviour so that their messages will be testimonies of His power and grace. We want them to feel the all-powerful influence of His splendid personality. It is very difficult to find an expression in Chinese for personality; **man** is the word they have been using, but since they have come in contact with Western thought they have coined a word which is not current among the people though it must become so in the course of time. This expression is objectionable because it only means "man-like" and cannot well be applied to the divine personality.

Every day I have calls from among the military students who live near me, 1500 of them, and I am impressed that we Americans have failed to realize how widely diffused the democratic spirit is, and that young China is really thinking. I find they talk very much like young college men at home. Can the West rightly appreciate the East? Have we not emphasized, too exclusively, our differences and failed to realize that, at bottom, the human race is one? Just today the students in the Military Academy resisted their officers who attempted to arrest one of their number for reading the newspaper against orders; and they carried their point—i. e., the arrest was not made. Certainly the church at home should pray much for young China.

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up the deficit in our salary. It is especially welcome just now when living is so high and exchange so very low.

We have already sent our good wishes for you and Mrs. Scudder. I am glad that you do not have to live out your life alone. It is a very ancient document that says it is not good for man to do so.

Our prayers are with you daily. In His name and glad service, your friend and brother,

FRANCIS M. PRICE.

★ ★ ★

A son of one of our Japanese ministers was working strenuously at cleaning up a yard. Some one said, "You are a minister's son. You ought not to work like that." "Yes," was the reply, "I am also going to be a minister, and a minister must work harder and do his work better than anyone else."

♦ ♦ ♦

MAY EVENTS

1. Luanalani, "rendezvous of kings" in legendary days, dedicated as city park. Dr. J. H. Raymond, at head of Raymond Ranch on Maui, makes extensive improvements and promises Honolulu fine grade of beef.

3. John C. Anderson resigns as probation officer.

4. Hawaiian Sugar Planters Association announces increased compensation to Japanese laborers. L. C. Howland announced as acting president of Oahu College during year's leave of A. F. Griffiths. Principal C. T. Fitts also granted leave for half year. Waikiki reclamation project launched; duck ponds will go if plan succeeds.

10. Work begins on new Moana Hotel Annex. Rowland J. Greene, caretaker of Capitol ever since overthrow of monarchy, dies after short illness.

12. W. H. Hutton appointed probation officer of juvenile court.

14. Hands-Around-the-Pacific Club back of ambitious plan to make Hawaii scene of Pan-Pacific Exposition.

16. Miss A. K. Brewer and Miss Lillian Janes, prominent Y. W. C. A. secretaries of mainland, arrive to dedicate the Honolulu "Y" in its work as a department of the Pacific Coast field.

19. Queen's Hospital installs splendid X-Ray equipment; Dr. A. N. Sinclair now in East, will be placed in charge of new department. Far-reaching improvements for other departments of hospital. Mrs. Elizabeth J. Knight, mother of late Thelma Parker, sues husband for divorce in San Francisco. After seven years of inactivity, Mokuaweweo, extinct crater of Mauna Loa, sends forth quantities of lava and smoke. Dividend announcements from six local plantations total \$657,802.

20. Increase in tax values may relieve financial stress of city. College Club announces "Better Vacation" plans with Mrs. Mary T. Moore in charge.

21. Mrs. Mary Piilani Cook, once playmate of Queen Liliuokalani, celebrates seventy-seventh birthday; husband descendant of late Captain Cook, first white man to visit Hawaii. Japanese Christians celebrate "Peace Day" with Consul Moroi as speaker.

2. Bertelmann Ranch on Hawaii is destroyed by increased Mauna Loa eruption.

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Thomas A. Jaggard, Jr., director of Kilauea Observatory, goes to scene.

24. Bishop Estate seeks to recover Kawaihoa land; suit against Waialua Agricultural Co.

26. Oahu Railway installs system of block signals. Many tourists visit Mauna Loa lava flow; D. Howard Hitchcock goes to make sketches.

30. "Preparedness" is burden of Memorial Day addresses in Honolulu. Employees of Gas Co. acquire stock of concern; Pres. W. R. Castle inaugurates liberal co-operative plan. Capt. John K. Bulger, U. S. supervising inspector of steam vessels of first federal district, predicts Honolulu will be greatest port of call in the world.

♦ ♦ ♦

Anti Saloon League at the Convention

One could not but be profoundly impressed by the large numbers attending the annual meeting of the Hawaiian Evangelical Association held in Hilo from June 29th to July 6th inclusive. While the numbers were an inspiration, the spirit of good-to be forgotten. One is impressed with the fact that the Hawaiians are still a large and important factor in the political and religious life of the community, and may yet through the influence of the spirit of God and prohibition become a virile and numerous people.

The meeting in Haile Church on Sunday morning, July 2nd, was, through the courtesy of the pastor, Rev. S. L. Desha, turned over to the officers of the Anti-Saloon League. Rev. D. C. Peters, the president of the League, gave a stirring temperance address, followed by a brief statement from the secretary, Geo. W. Paty. Rev. S. K. Kamaipili also gave an impressive talk of his personal experiences with John Barleycorn. There was an exhibit on the platform by the W. C. T. U. of household goods, showing that the price of three glasses of beer a day for six months would buy all those goods, amounting to \$54.75. The church was crowded and all were evidently deeply interested in the subject.

♦ ♦ ♦

New members of the Hawaiian Board elected at the annual meeting of the Hawaiian Evangelical Association are as follows:

For the 1917 Term

R. D. Williams.

For the 1919 Term

C. K. Ai, A. C. Alexander, F. C. Ather-ton, G. P. Castle, J. P. Cooke, D. Hoapili, Rev. O. H. Gulick, Lloyd R. Killam, Rev. J. M. Lydgate, Rev. C. H. McVeigh, J. Nakila, Rev. T. Okumura, Rev. H. H. Parker, J. A. Rath, Rev. N. C. Schenck, Rev. F. S. Scudder, Rev. E. S. Timoteo, Rev. W. D. Westervelt.

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Picture taken at the home of Marquis Okuma before leaving
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Upper row (from the left): Shin Matsushita, Shigio Nakane, Giichi Naruse.
Below: Dr. S. Motoda, Marquis Okuma, Pres. J. Naruse.

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DR. SCUDDER'S RESIGNATION

THE resignation of the minister of Central Union Church announced briefly in the August issue tells its own story. It was not unexpected, because in June before leaving for the mainland he had announced to the church that Mrs. Scudder and he were being urged to go to Tokyo to take charge of the Union Church there. For many years services in English for the sake of missionary families and other residents of the capital connected with non-liturgical churches have been held Sunday afternoons in Tokyo. Only recently, however, a definite church organization has been effected and a movement been instituted to call a regular pastor. The various mission boards operating in non-Christian lands have felt the need of such organizations in the larger centers where English-speaking people are found, and some years ago appointed a committee with Dr. Robert E. Speer as chairman to forward the interests of such churches. The committee subsidizes the work with grants, so that pastors may be secured, encourages these enterprises to become self-supporting, and often finds men willing to serve as ministers. The co-operating boards make definite grants of

money to the committee for this work. These churches are a direct aid to the missionary enterprises in the countries where they are planted. In Tokyo the prospects of the Union Church reaching self support during the next three years are very bright, and the committee has voted to stand by it for that length of time with an annual grant of \$1000. The great need of that enterprise is for a suitable site and church plant. The English-speaking population of the capital is scattered all over the city, and as the distances are great, a church to be effective must be located near the center. Land there is costly and obtainable only with difficulty. To equip the work thoroughly will cost anywhere from \$50,000 to \$100,000. There are some nine hundred persons in the constituency of the Union Church. One-half of these are missionaries and their families. The other are business men, teachers, some stenographers and the like. Quite a number need social support in that great foreign capital. The church enterprise must be varied to meet the demands of the situation and must be well developed on its social side. The temper of those who stand by the church may be gauged from the fact that no less than one hundred and thirty-two persons subscribe towards its financial support. One has only to compare this figure with the number of persons who take an active part in financing Honolulu's Central Union Church to realize that these Tokyo friends mean business. While the English-speaking population of the city is slowly increasing and after the close of the European war is certain to grow faster, it is not likely that the Union Church there will ever be either a very large organization or financially very powerful. In these regards it will never be comparable to our Central Union. Yet in itself considered the work of building it into vigorous self-supporting life will be well worth doing. Its own inner development, however, is the least important of its phases. If it can be brought to realize its possibilities as an all-round modern church, fulfilling its mission in accordance with the demands that the twentieth century Christ makes upon His followers, its location in Japan's capital, the character of the men and women it will gather together, and its own large life will cause it to radiate peculiar influence upon the entire Christian program in the Em-

pire. Such a representative work is absolutely demanded there and Japanese Christian leaders no less than foreign missionaries are convinced that no time should be lost building up such a positive institution for righteousness in the nation's capital. Then there is in Tokyo a splendid language school, attended practically by all the new missionaries during the first year or two of their residence in the country. These young people need the impress such a vigorous church permeated with the right missionary spirit ought to be able to give them as an introduction to their work. All of these considerations moved Dr. and Mrs. Scudder very strongly in leading them to their decision to leave Honolulu for Tokyo. A further very powerful factor in the problem lay in the special work that has engaged much of the attention of Central Union's minister ever since he came to Hawaii more than thirteen years ago. That factor is the problem of closet relations between Japan and the United States. During the twelve years of his editorship of *The Friend* this has been one of his chief concerns, and he has used Central Union Church as a fulcrum for effort on behalf of this great movement during the nine years of his pastorate. The Union Church in Tokyo ought to furnish a better center for this work than even Central Union in Honolulu. Above all, the missionary motive is supreme and the joy of being on foreign missionary soil and an active part of the great work of pioneering for Christ at the front has exerted a controlling influence upon Dr. and Mrs. Scudder in leading them to hear in the summons from Japan the call of the Master.

❖

MAINLAND POLITICS

Justice Hughes' speech of acceptance completely justifies the hopes raised by his telegram to the convention which nominated him. The latter was one of the finest bits of condensed political writing that America has seen in a generation. It revealed a mind of true statesmanlike caliber. The New York address outlined national issues in a masterly way and is being followed up in a series of face to face talks with the people that tells the story of what a consummate campaigner the Republican candidate is. The first most noticeable trait in the Justice in comparison with both Colonel Roosevelt and President Wil-

son is his personal modesty. The great "I" bulks nowhere. Mr. Hughes unconsciously appears as the people's man, whereas in the case of each of the other two national leaders the man seems to dominate and not the public. This attitude of mind is proving one of the Justice's most attractive points. He stands with the plain people as one of themselves and not above them like the superman of Oyster Bay and the schoolmaster of the White House. Temperament counts largely in political contests. Sharp criticism of President Wilson's policies forms much of the subject matter of Mr. Hughes' addresses. This is but natural, because for years the President has lectured the American people upon what he has termed "my policies." This is one of his vulnerable points. A company of muckraker and other writers in New York attempted to discredit this part of Mr. Hughes' campaign duty by addressing to him a series of "what would you have done" questions. We have seen no reply from him to this specific open letter, but his frank talks with the voters of the West have answered these inquiries most searchingly. Of course this incident was nuts to a lawyer of Mr. Hughes' brilliant parts. Questions are always a great help to such a man. His campaign is having a distinctly unifying influence throughout the nation. The dying effort of a few recalcitrant Progressives to fan partisan embers into a flame has only drawn the country's ridicule. Everywhere the Justice's bona fide progressiveness has won to his support men and women of honestly progressive sympathies. His uncompromising utterance on the question of woman's suffrage was greeted in some quarters as a bid for the female vote, but this insinuation of his enemies has fallen flat because Mr. Hughes' character is a silent but most potent refutation of the charge that he is capable of any such mere political maneuvering. Mr. Wilson may try to outdo him as he tried to steal Colonel Roosevelt's preparedness thunder, but if he does it is only likely to harm his cause. The Republican candidate's treatment of the preparedness issue constitutes his most brilliant, sagacious and statesmanlike handling of the entire political situation. Pacifists who sympathize with the Ford episode, others who would stand with Miss Jane Addams and her associates in pushing for immediate peace, and those whom Professor Fisher represents in holding that the European war if fought to a conclusion will decide nothing, may not find much to console them in Justice Hughes' campaign speeches. But pacifists who find it possible to agree with moderate

preparedists can unite enthusiastically upon his propositions that our country needs first a business-like conduct of army and navy and second such an organization of the physical forces of the nation as shall safeguard it from attack and enable it to perform the police duty that may be required of it. Mr. Hughes relegates physical force to its rightful place in our national life. It has a place, for we are embodied men. But he also exalts the spiritual to its inevitable sphere of dominance. His uncompromising idealism is without question his greatest asset. Perhaps the most refreshing note in his entire plea for the upbuilding of the nation is that struck on the social chord. The man believes fundamentally in the second great law of Christ in human relations. He would enact that law into the nation's industrial system. His advocacy of federal control of big business in lieu of the Democratic slogan "bust the trusts," is mighty refreshing common sense. Altogether the unfolding of Justice Hughes as a statesmanlike leader which thus far has formed the chief factor in the political drama of the past summer has proved the most absorbing chapter in the great movie of our national life. All this is not to say that the battle of the fall does not promise to be one of the intensest bits of photoplay our country has witnessed in many a long day. The President is a fighter. The activity and frankness of his opponent have given him the opportunity to study his vulnerable points. Much will doubtless be made of his old time stand on the income tax, his penchant for forcing the trusts to minister to public welfare instead of ending them will form an attractive theme for heated criticism and the "we have kept the peace" slogan will be sounded for all it is worth. The ultra-pro-peace forces may swing to Wilson. The fight will not be over until November 7th, but we are inclined to believe that the outcome is not in doubt and that the Justice will be summoned by the American people to the White House.



HEALTH

Two years ago the campaign of "Safety First" was the most obvious feature of Eastern city life to the traveler, but while the movement is still vigorously prosecuted, people have become accustomed to it as a normal phase of living. Its place in the sun is being taken now by a larger effort on behalf of healthfulness. It may be owing in part to the exertions of the Health Protective Association, more perhaps to the wide publicity given through magazine,

weekly periodical and daily newspaper to the general subject of keeping well, and doubtless also somewhat to the ravages of infantile paralysis. Whatever the network of causes may be, certainly the *hoi polloi* are being trained in hygiene as never before. Some of the Eastern cities are doing very effective publicity work in this direction. Boston women, for instance, are placarding their city with "Healthgrams," as they are called. These are a numbered series of posters—for a good cause the cultured ladies of the Hub do not despise bill-boarding—pasted in public places, stating a few health facts in language so simple and striking that no reader can well forget them. The subject of one displayed in the subway deals with the fly, what a menace he is, how he wrecks health and how to kill him out. The Woman's Municipal League of Boston has lately issued a unique anti-rat poster for which a demand has come from communities far from the metropolis. This informs the reader that the rat costs Uncle Sam \$182,000,000 every year, that the rat population equals the human, that a pair of rats left to propagate with their offspring without death or disease for five years would increase to number 940 billion, 369 million, 969 thousand, one hundred and fifty-two. It then tells how men die of diseases caught by rats, how to get rid of rats and how to protect premises from these rodents. Posters of this order would be a boon to Honolulu. The epidemic of infantile paralysis with its center in New York has brought its lesson home to millions of people. The quarantine has marooned families in the country, has kept parents from visiting children in the summer camps, and has caused widespread hardship of a minor but unpleasant character. No disease in recent years has attained anything like its publicity. The combined wits of the medical profession have been focussed upon it but hitherto with very little success. Its cause, character, and cure are mysteries. Something is known about its propagation, its germ unseen and unseeable when single, because too minute, has been discovered in bulk. Its ravages are a terror. This year's experience with the disease has been very deadly. The germs may be borne about by people immune to its ill effects—so-called carriers—but capable of furnishing asylum to the deadly microbes and of discharging them with deadly effect upon others. The immediate outcome of such a pestilence is to force people to clean up their environment and to cultivate a new order of attention to health. In the midst of such a visitation the day of the banishment from

earth of active diseases seems far off, yet men are learning slowly but surely to create a world free from pestilence.



THE CHILD LABOR LAW

President Wilson wants an effective child labor measure passed. He sadly needs it as one more argument for continued Democratic control, and Congress has with a wry face granted him his wish. The House passed the bill months ago, but the Democrats in the Senate under the influence of Southern members voted in caucus not to consider the question until December. The President then got busy, told his supporters that he needed the legislation to win this fall and the Senate promptly passed even a better bill than the House by a vote of 52 to 12. Ten Southern Senators voted against it and also the two hide-bound Republicans from Pennsylvania, the home of reaction in the North. After conference between the two houses and final passage the bill will be promptly signed by President Wilson. Probably the more effective Senate measure will be finally enacted. This forbids interstate commerce to all products manufactured in an establishment employing child labor in violation of the bill's provisions. As soon as this becomes law it will prevent the employment of any child in any factory or manufacturing establishment in Hawaii under fourteen years of age, or more than eight hours per day between fourteen and sixteen years or more than six days a week or before 6 a.m. or after 7 p.m. When this law goes into effect our pineapple canners may wish the territorial bill proposed last year had passed with its provisions that would protect their business. It may cost them both money and trouble to institute the protective measures which that bill required of the government.

Since the above was written the House has concurred with the Senate in its fine amendment, and the bill is now law, to go into effect in one year.



SUMMER CAMPS IN HAWAII

One of the great features of summer life on the mainland is found in camps for boys and girls. They have come not only to stay, but to develop into constantly enlarging proportions. Every lake and pond in New England suitable for the location of one of these outing centers seems destined to be preempted for this form of social service. Many of the camps are too expensive for families in ordinary circumstances, but the movement seems sure to

develop into a summer extension of public education for the young. Nature observation at first hand, intimate acquaintance with water and mastery of water sports, habits of healthy living, certain outdoor occupations all combined with strict discipline and close supervision by capable instructors form a program very seductive to the modern educationalist. The girls and boys in these camps receive training of life-long benefit. Already in addition to the camps for the well-to-do there are others which gather the children of the slums and bring a bit of heaven into their stunted lives. Palama is doing some of this work for a small number of the poorer children of Honolulu. The movement should be extended to include all children whose parents cannot give them the benefit of a summer outing. Many families could contribute the needed expense. During the interim which must elapse before voluntary effort shall have converted the state to the value of this means of educating children, there is no reason why some enterprising Honoluluans should not organize and carry to financial success camps for boys and girls whose parents are abundantly able to pay for their children's outing. A few half experiments have been tried and have succeeded. The call is for some capable leader to start a permanent work of this nature.

D. S.

The Ideal Camp Grounds

We have not located them yet, but we are hard on the trail. New elements in the problem are occurring to us. These affect the choice.

Ocean Grove, Winona and Northfield, and all that sort of place, have a variety of calls on them beyond those we mentioned last month. A place to house the Association for the big convention, camping places for Y. M. C. A. conferences—all those needs are right and important. They furnish reason enough for the camp. Note this, moreover.

Summer is making greater changes in Honolulu every year. We used to talk about the equable climate (promotionists do yet) and claim that no one need go away for the summer. Now in point of fact (climate being answerable or not as you please), people are going away more and more. Churches are closing, uniting, and living "at a poor flying rate." Sunday schools are looking like the proverbial "last run of

shad." We do not admit that there is reason for all of this; on the contrary, we deprecate the whole thing. Nevertheless, here are the facts.

What is the answer to it? No one answer to be sure—certainly none that lies outside of people's plain duty to their God and their church vows. However, here is a simple remedy that works elsewhere.

Provide a summer encampment where the best of inspiration is hand in hand with summer recreation. This last the young people will have and the middle-aged are not far behind them in the demand. We are not talking entirely of religious inspiration now, though that is first.

There is intellectual and social inspiration to be found in a summer encampment. Good concerts, good entertainments, among which must figure movies of the inspiring kind, *not to be obtained in Honolulu at present*. Concerning this last statement, "movie" people will tell you that there is no demand for travelogues, inspiring novels, historical effects, etc. They are doubtless right, when they consider the habits of the movie theatres. But there are quite a different sort who would gladly see, and have their children see, the other variety. Then there are educational lecture courses after the old Chatauqua sort. Demand is not altogether dead for that style of thing, as witness Silver Lake and Winona. Nor is Honolulu entirely devoid of thinking people.

All these additional suggestions mean that there must be room for our camp to expand. People will want to be near enough to this center and yet not a part of its busy center. With the advantages named, which of course must include ample recreation privileges in the shape of sailing, bathing, baseball and tennis, etc., our ideal site is no easy problem, notwithstanding the beautiful possibilities of Honolulu and its environs.

We would be glad of suggestions, and then we will want a name. We believe we will offer a prize for that.

T.R.



HOW FAR IS IT?

How far is it from heart to heart?

So near it is—so near
That all of time the Present is
And every place is Here.

And yet, sometimes, from heart to heart,
It is as far—as far
As to unmeasured distances
Beyond the dimmest star.

A Japanese Baptismal Service on Mauna Kea

By One Who Participated in the Event

HERE is an interesting item for you, dear reader, something worth reading. I say "interesting" because never in my seventeen winters, have I witnessed and taken part in any such service.

First I would like to write a short introduction to our hike up to the opening of our service on the summit of Mauna Kea.

On Monday morning eight members of the Honomu Y. M. C. A., including Rev. Shiro Sokabe, caught the train at Honomu. We jumped off at Ookala. At noon we left Ookala for Keanakolu, which we reached at 8:20 p.m., much time being wasted by wandering round a sugan-cane field and crossing the gulches for three hours, after which time we were guided by a cowpuncher through a short route to Keanakolu. Here we gave our tired, cramped feet rest and warmed our cold, shivering bodies. In the morning we started for Lanmai, which we reached on Tuesday afternoon at 2 o'clock. We put down all our loads here in a home which belongs to a Japanese cowpuncher. After a hearty supper we went to sleep. In the morning, on Wednesday, we started for the summit, which we reached after much hard climbing at 11 o'clock. As there was no snow on the summit where we rested, four members continued their journey at noon for snow. About 5:45 p.m., with boundless joy in their faces, the four returned with several blocks of beautiful snow. Then the service was begun.

As the sun was slowly sinking in the golden west we opened the meeting with the hymn, "I Am Now Among Thy Saints." You can imagine how we sang that beautiful hymn, as our hearts were filled with boundless joy, because we had received the great privilege of singing praises to the Lord on that elevation of twelve thousand feet or more. How our hearts were lifted as we sang those wonderful words of God! Then, as we listened to Assistant Pastor Midori Kobayashi and Master Taichi read the passages of I Corinthians 10:1-4, in Japanese and in English, respectively, how we tried to catch every word of the Bible:

"For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; (2) and were all baptized unto Moses in the cloud and in the sea; (3) and did all eat the same spiritual food; (4) and did

all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."

Then followed the baptism in the cloud and in the snow of one Hidegi Oyama. You probably have seen many being baptized in the water, but you have not seen any being baptized in the snow in the Territory of Hawaii. Then, you can imagine how we felt on that high summit as Rev. Sokabe stood with the cup of snow water in his right hand ready to pour it on the head of Mr. Oyama, and with the Bible opened before him in his left hand. The Israelites were baptized unto Moses in the cloud and in the sea, but Mr. Oyama was baptized in the cloud and in the snow. Where did you hear of any such baptism taking place in the Territory of Hawaii? Is it not the first time in the history of Hawaii that anyone was baptized on the summit of Mauna Kea?

Well, I am not going to discuss on those topics now. After a short, interesting address by Rev. Sokabe, we sang "Whiter Than Snow." To be sure, we wanted to be made "whiter than snow," so again we sang so beautifully that my pen is not strong enough to describe it. Then Taichi Matsuno, the eldest son of Mr. and Mrs. Matsuno, a fisherman's son, was asked to read the verses in Mark 1:16-17.

"And passing along by the sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishers. (17) And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

Right away he knew that those words were meant for him. How glad he was that he was asked to read those precious words. Then we thanked and prayed to the Lord followed by the Holy Supper.

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; (24) and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. (25) In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. (26) For as often as ye eat this bread, and drink the cup, we proclaim the Lord's death till he come." I Corinthians 11:23-26.

Again we thanked the Lord for the priv-

ilege of holding the Holy Supper; for that opportunity of remembering Him on that summit of Mauna Kea. And, as we were on our knees, as our "hearts" were on our knees also, Rev. Sokabe closed the service with a thanksgiving and prayer. So adjourned that interesting service on Mt. Mauna Kea.

The eight members of the Honomu Y. M. C. A. who held the service on Mt. Mauna Kea, are as follows: Rev. Shiro Sokabe, Midori Kobayashi, Nagahama, Heigo Toguchi, Hidegi Oyama, Hitoshi Mihara, Roichi Okamoto, Taichi Matsuno.

♦ ♦ ♦

Mid-Pacific Institute Opens Auspiciously

With the opening of the school year Mid-Pacific Institute is entering upon a new era. During the past year the board of managers has been planning a closer unity between Mills School and Kawaiahao Seminary, and with this in mind they elected Dr. Robert D. Williams as president of Mid-Pacific Institute, in charge of all the departments of the work. The business side of the two schools has further been unified by creating the position of assistant treasurer, and placing the bookkeeping of both institutions in the hands of Mr. Merle L. Copeland, who is also to be superintendent of buildings. It is hoped that through these changes in the executive and business parts of Mid-Pacific Institute the work will be more efficiently directed. An outline of the enlarged plan of work for both departments may be of interest, as the school year begins.

Miss Kathryn N. Adams has been called to fill the position of principal of Kawaiahao Seminary left vacant by the resignation of Miss Mabel E. Boshier last February. Miss Adams comes from the position of Dean of Women in Drury College, Springfield, Missouri. She has had an admirable training for her work, both at home, at college, and in her executive positions. Miss Adams' parents were missionaries to the Bohemians, and she herself was born in Prague. She thus has back of her the missionary interest. Her parents returned to Chicago, taking up home missionary work among the Bohemians in that city, and here Miss Adams not only saw at first hand the social needs surrounding a settlement home, but also assisted in many ways in the schools and social betterment activities inspired by the home. Her college work was taken at Beloit and Oberlin Colleges. A year each of graduate work was spent at Radcliffe, Columbia Univer-

sity, and Oxford, England. She has held successfully the position of Dean of Women at Fargo College, North Dakota, at Huron College, South Dakota, and at Oberlin and Drury Colleges. Here was gained the training in executive work. Miss Adams has been actively connected with the Y. W. C. A. in Springfield, Missouri.

Miss Mary F. Kinney, who, since the resignation of Miss Bosher, has been acting principal of Kawaiahao Seminary, now becomes vice-principal. To Miss Kinney is due a great debt of thanks for holding the school together during a most difficult period of adjustment and of carrying on the work into larger plans.

A new and very important department of work is being added for the coming year, namely that of organized playground work. Miss Georgia H. Hays comes to us from Stephen's College and the University of Missouri to take up this work for the up-building of the physical life of the girls. Those who have known intimately the life of the girls at Kawaiahao Seminary have come to feel that nothing could be of greater benefit to them than to be taught to express themselves in healthful recreation and to learn to co-operate in games.

A new teacher is being added to the primary grades to assist in that overcrowded department of the school. Miss Helen R. Kennard comes to us from Pomona College, the University of Michigan, Bryn Mawr, and the Los Angeles Normal School to take this extra work among the young children in the primary grades.

Miss Eda C. Bowman comes from the general secretaryship of the Y. W. C. A. of Redlands, California, and from many important positions as private secretary, to be office assistant and to take some extra classes, relieving Miss Kinney in this way.

Other new teachers who are coming to Kawaiahao Seminary next year to fill positions left vacant by resignations are Miss Ruth S. Tubbs, who comes from Monmouth, Illinois, to have charge of the music work; Miss Ruth Davis, coming from three years' successful teaching in Iowa and one year in Kohala Girls' Seminary, is to have charge of the second and third grades. Miss Julia L. Oyer, who comes as nurse, received her training in Chicago, and is a registered nurse in the state of Illinois. She has had four years of successful missionary work in Africa, war conditions making it impossible for her to return.

At Mills School also there are many plans for enlarged activities. Mr. John F. Nelson, who has so efficiently acted in the capacity of acting principal and vice-princi-

pal, now becomes principal of Mills School.

Four entirely new teachers' positions have been added to the work of the school. Mr. Robert E. Stone comes to take the most important work of the Bible study in the school. He comes to us from the University of California, where he has been especially interested in the problems of religious education. During the past summer Mr. Stone has been developing an outline for four strong courses in the high school department, as well as courses for the grammar school. An account of these courses will appear later in *The Friend*. Mr. Stone will also teach history in the high school.

Mr. Hogarth Pettyjohn of Washburn College and Yale University comes to us from a year's experience in Robert's College, Constantinople, to be special English teacher. His problem will be to give special training to those boys of foreign races who are especially deficient in English and to help to strengthen all of the English work of the school.

In the commercial department two men have been added to the teaching force: Mr. Roy I. Ganfield of Ypsilanti, Michigan, comes from Cleary Business College, Michigan, and Michigan State Normal College, and Mr. Earl S. Lancaster comes from Union City Commercial College, Rochester Business Institute, and Peabody College for Teachers, Tenn.

Mr. Willard C. Ross will direct the work in athletics and teach hygiene. He has not only been one of the best athletes of Colorado College, but is also an honor man in scholarship.

Other new teachers for Mills School will be Miss Anna M. Bille, who will fill the vacant position in the high school English department. Miss Bille comes from the position of Dean of Fullerton Junior College. She is a graduate of Stanford University and is a teacher of much experience and great success with young men.

Mr. Arthur S. Wyman comes from Dartmouth College to take the position in high school mathematics. Mr. Lindon L. Lynch with the degrees of B. S. and M. A. from the University of Nebraska will fill the position of teacher of high school science.

Miss Austa McKittrick will take the position left vacant by Miss Julia Peabody in the second and third grades of the grammar school. Miss McKittrick is a graduate of Oberlin College and Miami Normal School. Mr. George T. Bettin comes from a teaching experience in California to take the work in the upper grades.

During the summer many improvements

have been made to the equipment of the school. At Kawaiahao Seminary, the kitchen has been doubled in capacity, and has been made a model school kitchen in every way. The roof of Kawaiahao Seminary has been reshingled and a cork carpet has been laid upon the dormitory floors in order to make the building more quiet.

A teacher's cottage is under construction for Mr. and Mrs. Copeland.

At Mills School a number of small but important repairs have been made in the building. The athletic field has been once more put in shape for the athletic season, and two new asphalt tennis courts have been installed. Both schools will be crowded to capacity and everything seems favorable for one of the most successful years in the history of Mid-Pacific Institute.

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Y. M. C. A. Notes

THE NEW SECRETARIES

Four new men have just been added to the staff of the Central Association to take the places made vacant by the leaving of Mr. Super, Mr. Loomis and Mr. Drier. Three of the new men were secured by Mr. Super to come to Honolulu on the fellowship plan of training. The fourth, Mr. Andrus, has been in Honolulu during the past four years as an instructor at Kamehameha Boys' School. He graduated at Oberlin in 1912 and came to the islands shortly after graduation. Mr. Andrus has been active in the religious life of the city and the Association during his entire stay. His musical ability will add much to the religious work of the Association. He will be associated with Mr. Larimer in the general religious work of the Association, working through Bible classes, personal interviews and religious meetings. He will give some time to the work with Oriental young men in their religious meetings. Mr. Andrus has just returned from the mainland with his bride, who was Miss Bernice L. Wood of Amherst, Ohio.

Donald Ladd, who is to be associated with Mr. Robley in the boys' work, has just completed his college course at Denison University. He knew of the Honolulu Association through Mr. Heinrichs, another Denison man, who, after completing his fellowship work here, was sent to India by the International Committee. Mr. Ladd was very active in the student religious work while in college and took a prominent part in all college athletics. He comes well prepared to do work for boys.

For the first time since the fellowship plan has been in operation in the local association an Eastern college man has been secured. J. Wilson McCrillis comes from Worcester, Mass., where he has lived most of his life. He has graduated from Clark University. While at college he specialized in sociology and English. He was president



George Andrus

of the college Y. M. C. A. and was a member of the track and basketball teams. Mr. McCrillis has had experience in boys' work in his home church and will take up the work of the intermediate department as soon as he has become familiar with the local association work.

The fourth man comes as an addition to the staff as assistant physical director. The growing work has become so large that it was impossible for Mr. Jackson to handle it without some assistance. Ray Baird, a graduate of Ellsworth College, Iowa, was secured by Mr. Super for the position. Mr. Baird is a member of the Methodist church, and enters the physical directorship with a clear purpose of helping young men and boys through their physical life.



Donald Ladd

THE KANEOHE CONFERENCE

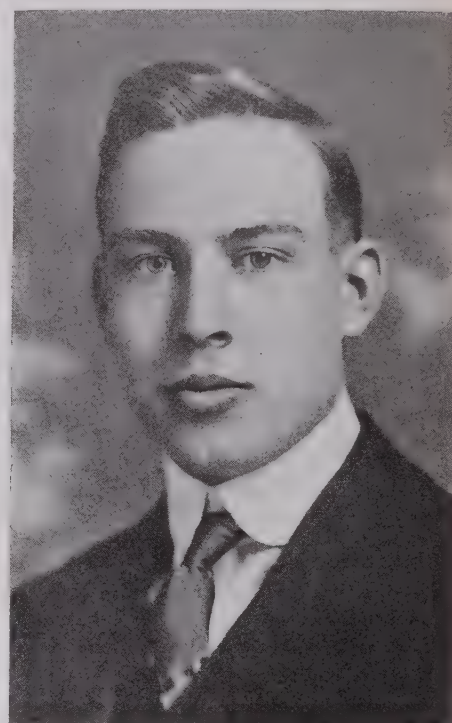
The Annual Fall Setting-up Conference was held this year at Mr. Richards' place at Kaneohe. Each fall during the past four years the secretaries of the Association have withdrawn from the city for a few days to discuss and plan the year's work. This year's conference marked a decided step forward in that most of the time was given to the discussing of the religious problems of the men and boys of the city. The presence of Mr. Loomis of Kauai and the discussions regarding the work on the plantations greatly added to the interest of the gathering. Plans were laid for extending the religious interviews which have been so helpful to the young men in the educational department to all of the members of the Association. This work calls for at least one evening a month from all of the laymen of the city to be given to personal talks with young men. In all of the discussions which were shared in by all of the secretaries emphasis was laid on the fact that all of the organization plans of the various departments would be effective in leading young men and boys to Christianity only when the secretaries and committeemen work in a spirit of prayer. A series of



Ray Baird

talks were given by the older secretaries on "The Personal Life of the Secretary" and at the camp-fire meeting some of the men talked freely of their spiritual problems. Such conferences are greatly needed by the religious leaders in Hawaii and next year we hope to extend the plan to include all of the committeemen of the Association.

LLOYD R. KILLAM.



J. Wilson McCrillis

A Filipino Convention on Kauai

The Evangelical Filipinos of Kauai held a convention, August 12 and 13, in the Lihue Union Church, together with a Sunday school exhibition, at which there was a combined attendance of some 325, which indicates the proportions to which the Filipino work has grown on the island in the hands of the efficient leader, Rev. Jose Alba.

The discussions and deliberations were conducted with a dignity and despatch that did great credit to this promising new element of our cosmopolitan church life.

The convention proper was made up mostly of young men of fine appearance and intelligence, that, coupled with a serious earnestness, gives promise of much hope for the future. Among other matters arranged for was a constitution and by-laws for the Filipino churches of the island, and the building of a Filipino church at Lihue, which shall serve as a sort of center and

THE coming of the third company of Friend Peace Scholarship students suggests special honor to Marquis Okuma, the present Premier of Japan, in appreciation of his unceasing sympathy and kindly patronage of the "Friend Peace Scholarship." I myself have been requested to write something about him. I had on several occasions come into contact with Marquis Okuma, then a Minister of Foreign Affairs, purely in the role of a governmental official. Yet I have had no honor of becoming personally acquainted with him, or of holding with him an intimate conversation. For that reason, I must say with profound regret that I cannot confidently express my opinion on anything concerning his personality, or his career of life.

But I can firmly testify I am one of the many fellow-countrymen who have highest esteem for this aged great man. I believe without the least doubt that he is the greatest living statesman in Japan — a true link between Japan as a little island nation and Japan as a mighty empire.

I take this excellent opportunity to thank "The Friend," which is doing, in Christlike spirit and in accordance with the great principles of real human brotherhood, a work of immense value — the furthering of friendly relationship between America and Japan.

ROKURO MOROI,

His Imperial Majesty's Consul General.

Marquis Okuma

NOT for his high office do we pay our tribute to Marquis Okuma, though he stands deservedly at the head of a great people. Nor, that again and again, his country has called upon him in great emergencies to lead them and he has not failed. In that he has stood sponsor to many good movements — more perhaps than any other man of his nation — would call forth our praise at another time. It is sufficient honor for many another man to be the head of a great university like Waseda, but to record this of him, would be to cover but a small part of Marquis Okuma's educational connection.

The convincing test of a great man is frequently found in his relation to little things. There is a quality named "Humility" that crowns only the greatest souls. It enables men to forget their pride of station to stoop to fineness in small concerns.

The Friend Peace Scholarship idea is only a small move toward a great end. That Marquis Okuma has lent himself to it from the very first, stamps him as a member of the real aristocracy that knows no age nor geographical boundary. To allow one's name

to a movement is one thing — by no means inconsiderable, — to take time out of large concerns to foster it, is another. The invitation to these three sets of Peace Scholars to his own house, the willingness to be photographed with them, and the further fathering of their educational venture, has not only endeared him to the young men most interested, but it commands the respect and admiration of those of us who are connected with the project on this side of the water.

Our "Thousand Years" to Marquis Okuma.

THEODORE RICHARDS.

♦ ♦ ♦

ON SUNDAY, August 20th, the cornerstone for the new Memorial Union Church was laid with proper ceremonies. The new building is to be the Henry Perrine Baldwin Memorial. A large number of people from Central Maui were present at the services which were exceedingly interesting. Mr. H. A. Baldwin, eldest son of Henry Perrine Baldwin, laid the cornerstone and said a few words concerning the idea of the memorial as follows:

"On behalf of my mother and the other members of the family, I want to say that since my father's death five years ago, we have all desired to provide a suitable mem-

orial to be located here in this community where his home was and where the greater portion of his life was spent since his childhood, and our thoughts were finally crystallized by the suggestion which, I think, came from my sister, Mrs. Cooke (who is not here today), that we build a stone church here on this site as a lasting emblem of our love in his memory.

The idea seemed especially fitting as to the character of the memorial and as to its location; as to character, because he was always actively interested in the Makawao church and all that it stood for, i. e., the moral and religious life and uplift of the people here and everywhere; and as to location, because this is the location of his first business activities in this district, it being the old mill site and center of the plantation which he established in what was then a wilderness, and which represents his start in life. Also this is where the church stood which he attended regularly and in which he worshipped for so many years. This church has just been torn down to make way for the new, the erection of which has this morning been formally started.

Besides providing a fitting memorial to my father, we desire to also provide a permanent house where the people of this community, his friends and our friends, and their children and children's children, and future newcomers, can gather together for the purpose of upholding and improving the moral and religious standing of the community for generations to come. It is our hope that this church will always be a potent factor for good and a blessing to Makawao and Maui."

The contents of the brass box placed inside the cornerstone were most interesting in their character and were as follows:

A Memoir of Henry Perrine Baldwin by Arthur D. Baldwin;

Programs for the Inaugural Recital and Dedicatory-Memorial Service of the Henry Perrine Baldwin Organ, Wailuku Union Church, June 21, 22, 1913;

Names of the committee representing the family of the late Henry Perrine Baldwin, who are erecting the new church building;

A brief history of the Maui Aid Association, which was revived and largely financed by Mr. Baldwin;

A few brief items about the church;

A picture of the old church building;

A copy each of the last edition of the "Maui News" and the "Weekly Times";

A roster of the church membership;

List of ministers who have served the church.

Continued on page 208.

headquarters of the work on the island.

The Sunday school exhibition was more than usually interesting, with original Fili-

pino features that were novel. Some very effective motion songs were rendered by the little tots, and some peculiarly Filipino

music by the adults, with just enough of the barbaric lilt to give them snap and vitality.

Early Church Building In Hawaii

By Rev. J. M. Lydgate, Lihue, Kauai

THE first churches built on these islands were flimsy, ephemeral affairs. Built mainly of grass and bamboos, they were scarcely finished before they showed signs of decay and called for renewal. Naturally and inevitably, they were of a temporary character, consequent on a somewhat experimental work and on the need for immediate shelter, which precluded any more permanent structure. With the assured success of the work, however, it soon became evident that more permanent and durable structures would be required, and accordingly the missionaries began to cast about for ways and means for the construction of such edifices.

In civilized countries the problems of church construction, if not always simple, are at any rate generally straightforward. They generally simmer down to questions of finance; given the requisite amount of money and all else, plans, material, construction, finishing and furnishing, may all be arranged for, so that the building committee need scarcely see the church until it is finished, and the keys are turned over to them.

But in Hawaii, in those early days, it was a very different matter. There were no architects, no lumber yards, no builders' supplies, no contractors, and few, if any, carpenters, masons or painters. According-

ly, the missionaries had to be their own architects, burn their own lime, mould their own adobe bricks, get out their own lumber, and do their own construction, as well as inspire and conduct an enterprise of much larger proportions than we now can understand.

In the consideration of ways and means for permanent construction, three different kinds of material seemed most suitable and available, adobe, stone and wood. The choice between them was determined by local conditions.

A few churches of the earlier period, and in certain sections where wood or stone were not easily available, were built of



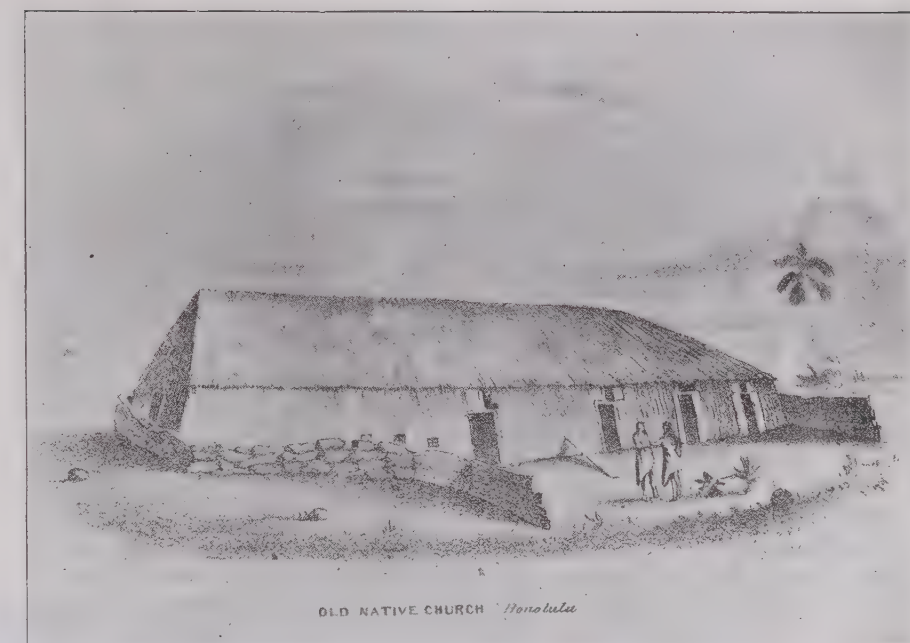
One of Hawaii's Early Churches.

adobe or sun-dried bricks or blocks, after the manner of the Spanish missions of the Pacific Coast or of Mexico. With substantial walls 18 inches or two feet thick, plastered within and without, they were very comfortable and presentable buildings. These have all given place, I think, to some more modern style of construction.

In many places the most feasible, as well as the most durable, construction available was stone. In this construction, however, there were two very different types. In some places a soft lime sandstone, lying in suitable layers, was available. This was cut with a common axe into symmetrical blocks, two feet by eighteen inches by eight or ten inches, and laid up into a substantial wall with lime mortar. This sandstone, quite soft when cut, hardened on exposure to the air, and has proved a very excellent and durable material. Typical examples of this style of construction are Kawaiahao, Honolulu, and Waimea, Kauai.

Where this sandstone was not available, ordinary, uncut field stone was used, laid up in lime mortar. In some cases the old heiaus were used as quarries whence this building stone could be secured in large quantities. In any case the problem of transportation was a most serious one, where the distances were sometimes great, the roads poor, and most of the work to be done by hand.

Very considerable quantities of lime were required, for which the obvious source of supply was the coral in the sea. In some places there were reefs from which masses of coral might be broken off in shallow water, but in other places there were no such



reefs, and the coral had to be obtained by diving in water fifteen or twenty feet deep, gathered into canoes and transported to the shore. Under such conditions it was an arduous and protracted undertaking, to secure the large quantities of coral that were required, enough in the case of some of the larger churches to make from 500 to 1000 barrels of lime.

For the burning of this lime, which was done in large open pits, with much loss of heat, large quantities of wood were required. This wood had to be brought from

the mountains, often miles way, mostly on the backs of men.

Even when the fundamental construction was adobe or stone, considerable timber was necessary for the finishing, for the roof and floor construction, for the plates, the tie beams, floor joists, etc., and these must be of good size and quality. Theoretically, it was an easy matter to find timber for these purposes. The forest is full of trees; but when it comes to finding particular trees that will meet the builders' requirements, tall, straight trees, that will square up to the necessary size, they are few and far between. And these trees, when they could be found, were mostly in the bottom of ravines, whence they could be extracted only by herculean efforts, and with much patience. To find, fell, trim and square up a lehua timber twelve inches on a side, and forty or fifty feet long, with the dull axes available, this was a strenuous undertaking; to get that same timber out and transport it, perhaps eight or ten miles, over all kinds of broken country, this was still more a strenuous undertaking. Draught animals were not available, generally, because of the narrow, slippery trails, and the precipitous ravines that must be crossed and re-crossed often many times in the course of the day's work. Accordingly this very heavy work must be done by men, in the very rudest and most arduous way. The hewers having finished their part of the work and reported the location of the particular timber, the hauling gang, to the number sometimes of 100 or 150 men, were mustered out and set out in the early morn-



Central Union, a modern church which may be enlarged to meet ever-increasing kindred needs.

ing for the mountains. Arrived at the designated spot and finding their timber as advised, they would attach the long hauling rope by means of a circular gain cut in the end of the timber. This method of attachment had the double advantage of being simple and smooth, with no troublesome projection to catch on snags along the way. Then, stretching out the long hauling rope, short crossbars were knotted into it at convenient distances, so that two or more men standing behind each bar could throw their whole weight on it and thus pull to the best advantage. One of the gang—often the luna or leader—with a long pole, took his position standing on the forward end of the timber, and acted as a sort of pilot, steering his strange craft and fending her off stones and snags by means of his long pole. In open country, or down smooth, grassy slopes, where the going was good, the hauling gang redoubled their efforts in the mischievous endeavor to upset this pilot and throw him off, which efforts, of course, he endeavored to thwart by all his skill and agility; but ordinarily the conditions were so adverse, and so strenuous that there was no time and no inclination for frivolity. Commonly, as a starter, when every man was in place and every thing was ready, or when they came to some particularly difficult spot up some steep bank, or through some dense underbrush, they resorted to the old-time nautical device of chanty singing, which was doubtless the more popular, in that it involved a great deal of singing and very little pulling.

Fortunately, the ordinary requirements didn't call for many of these big sticks, but first and last, it took a host of smaller ones for the hundred and one finishing requirements of even a stone building, and still more for a frame building. Some of the churches were finished in koa, which involved, in some cases at least, whip-sawed lumber from the log, over a saw pit, one man above and one below, slavishly and wearily dragging the saw up and down to make a few painful feet a day. Generally, however, the siding and the flooring were imported from the Northwest Coast.

For the roof three kinds of thatch were available, puukoa, pili grass and lauhala. Puukoa is a coarse, long grass, or more properly, sedge, which grows in the mountains, but never in any considerable quantity, so far as I have seen, so that I can hardly believe it was ever available in sufficient quantities for any considerable use.

Pili, a tall bunch grass, was very common in all the drier districts before the advent of stock, and was the normal roofing material almost everywhere; indeed, so common was its use that it has become, in a way, the standard, so that in later times it has become the synonym for any kind of roofing material—shingles, iron, slates, ties—they are all some kind of pili. It was, however, not very durable; every three or four years it needed renewing, so by the second or third renewal they began to look about for some more durable material, and shingles generally took the place of thatch. In some districts where pili was not readily available, lauhala was used instead and served the purpose better, though it was somewhat more expensive.

For the application of this thatch, large quantities of cord or sinnet were required, and in this, as in all other matters of Ha-

the little bundle of thatch, which was then bent back and tied down to the pole below. The durability of the roof depends very largely on the fineness, as it were, of this network of purline poles. When the house is ready for the thatching stage, it suggests a vast bird cage, built to contain great flocks of small birds.

In most cases perhaps, even with the largest churches, the roof was trussed in the most approved way, depending on the walls to carry it, and leaving the whole interior clear, but in some cases there seems to have been a wavering faith in the sufficiency of the truss, so it was reinforced by a row of center posts within, from the floor to the ridge, or a double row of them, one on each side of the center aisle. The obstructive inconvenience of these posts, and perhaps a growing faith in the safety of the truss, have led in some cases at least to the removal of them, though their footprints may still be seen on the floor.

Long experience had taught the Hawaiians that the steep roof is the roof that lasts, and accordingly these thatched churches commonly had high, steep roofs, that gave them the appearance of great haystacks. Another peculiar feature that gave them an unfamiliar look was the veranda that in some cases extended the whole way round and further emphasized the roof extravagance, so that the whole effect was somewhat that of a gigantic old-fashioned extinguisher in the landscape.

Most of the labor involved was such as the Hawaiians themselves could furnish, under the supervision of the missionary, and this they

gave as a free-will offering, but there were certain kinds of work that called for skilled artisans—masons, carpenters, painters, etc., and these tradesmen, generally foreigners, had to be paid in money. The collection of this money was a matter of the utmost difficulty, and called for initiative as well as industry. In the building of the Kaluaaha Church, on Molokai, the women contributed \$200, earned mostly by making lauhala mats, earning thereby the meagre sum of eight or ten cents a week; while the men earned a similar amount by collecting firewood in the mountains, transporting it to Lahaina in canoes, half a dozen sticks at a load, and there peddling it through the village at eight cents a stick. On the Hamakua coast of Hawaii two



Kawaiaha Church, one of Honolulu's most interesting landmarks.

waian house building, the natives were prepared with the long, tough stem of a common mountain vine known as huehue.

For purlines to which the thatch material should be attached, the choice was pretty narrowly reduced in spite of the seeming wealth of the forest; very few poles were long enough and straight enough. In most ways the bamboo was the ideal, straight and light, but it fell so easy a prey to destroying weevils, that fairly riddled and consumed it in no time, that it was discarded and the lama, a hard, tough wood, running to long slim poles, was used in its place. Lama is by no means a common tree anywhere, so that the forest had to be ransacked with the utmost care for these poles, which had to be brought in by the hundred, since they must be put on quite close together—in fact, so close, as to leave barely room to insert

churches were let out to the firm of Harris & Co. for construction, to be paid for in pulu collected by the church members. At Waioli, on Kauai, the members raised a field of cane and sold it for the benefit of the building fund. And everywhere all sorts of contributions were made in kind toward this same cause—a chicken, a little pig, a bunch of bananas, a bag of sweet potatoes, a mat, a fish-net, etc.—and these things were disposed of as best they might be for cash to meet the requirements of the work. A kindly and generous people, one community was always ready to help another, and in many cases foreign residents, merchants, whalers, and even travelers, subscribed to the completion of these churches.

Last, but by no means least in the esteem of the primitive Hawaiian, was the bell. This was the distinctive feature which marked the church, otherwise it was only a meeting house. Accordingly, no church was complete without a bell, and herculean efforts were made by every church to cap the climax of endeavor with the finest possible bell. These bells had to come all the way from New England by way of the Horn, many months elapsing between the order and the arrival, months which increased the interest and wonder of expectancy. Sometimes the church in a body met the bell at the landing and conducted it in state, borne on the shoulders of a body of stalwart men to the church, and great were the rejoicings when the stentorian tones of the new bell awoke the echoes of the surrounding hills.

It is no uncommon thing for strangers, unfamiliar with the early conditions, to inquire, in a more or less critical and unsympathetic tone: "Why on earth did they build so many churches in these out of the way places, and what did they make them so big for?" It is hard for them, and for us also, to realize that in those days there was a teeming population, and a church-going population, where now there is a lonely wilderness. When the church was built at Hanalei, for instance, there was a population of 3000 with a regular church attendance of 600 to 800. One durable, commodious church for that population is surely not extravagant. And more significant still, they were a church-going people. Where we have halls and clubs and lodges and a dozen other social diversions, they had churches; surely so modest and innocent a means of recreation may be allowed them.

Another element of criticism demurs at the hard work imposed on the poor Hawaiians in the enforced construction of these churches. But it was childish play compared with the servitude imposed on

them by the chiefs under the old feudal system, of which they had just endured so bitter an experience in the enforced collection of vast quantities of sandal-wood, which brought absolutely no benefits to them. And the building of these churches was not imposed labor, but entirely voluntary, and done mostly with the enthusiasm and abandon of children. As in every childish enterprise, half the fun of the game lay in the very intensity of it. Furthermore, they were caught up and swept along by the inspiration of great things, and of great things for them, the common people, who had heretofore been but pawns of bondage in the selfish and oftentimes cruel enterprises of their overlords.

And all the hard work wasn't done by the Hawaiians by any means. The uncertain and spasmodic quality of such labor involved grave problems of management and imposed heavy burdens of responsibility, such as must have tried the temper of serious endeavor almost beyond endurance. When, for instance, the traction men went up into the mountains to drag out the prepared timbers, sometimes they couldn't find them—there was delay. Some of the timbers proved to be unsuitable and had to be rejected; and again there was delay. The day of the raising, when everyone else had been rounded up with assiduous care, the foreman, who had the whole matter in hand, was missing—his little moopuna (grandson) was sick; again there was delay. When all hands were busy on the roof, and the work was going forward with unwonted despatch, a rumor ran through the village that the bay was alive with ala-lau-wa. In an instant the work was deserted, and everyone was on the way to the beach, to participate in the catch. It seemed as though that church would never be completed, and the faith and patience of the missionary were tried to the uttermost. It was no holiday task building churches! And they were to be built not singly, but by the dozen. Father Lyons, in one of his letters, reports that he has fourteen churches on his hands at once, scattered all the way from Kawaihae to North Hilo, none of them easy to reach, and one of them Waimanu, almost inaccessible. Is it any wonder that he was worried and weary, and taxed almost beyond his strength?

When the final full award of justice is done these early missionaries it will surely be said of them: "That they were men of wisdom and executive ability doth appear in this, that, in addition to all else, they have built these churches in the face of difficulties and limitations that would have dis-

couraged ordinary men. And a fair recognition of their accomplishments in this direction must add materially to their crown of glory.

Claremont Visitors

THE coming of Rev. and Mrs. W. C. Merritt recalls to many the days when they were at Punahou. Many of their old pupils have been glad to welcome them again, and many more outside of Honolulu would be just as glad were they within reach. For these we give the substance of an interview with "The Friend." Asked how Honolulu seemed to them after twenty-six years, Mr. Merritt said: "The changes have been worthy of the years. The growth of the city, both in extent and quality far exceeds our wildest dreams when here. The character of the buildings, the improvements of and about the harbor; your superior Rapid Transit service; the increased population—all bear the stamp of the best of the twentieth century. At Punahou the changes are wonderful and beautiful, and mark it as a school of progress. The splendid new buildings; the ample and choicely developed grounds; the beautiful Cooke Library and Gallery; the fine Alexander Athletic Field; the still popular and useful Baldwin Swimming Pool, are all characteristic of the spirit and rare taste of the Hawaiian constituency."

When questioned as to his present work he replied: "I am now the secretary and manager of the Claremont Missionary Home. It is a young institution, having been incorporated in January, 1915. Our work is of a twofold character. As a *home* we shall care for missionary children who must leave their parents for their education in America. We have been told of the wonderfully realistic scene in the recent Pageant at Punahou illustrating the separation of parents and children about to sail for America. There is no keener sorrow than that, and when they send them away to uncertainty, it is distressing. Secretary Barton of the American Board said to me 'Missionary parents need such homes, as with their children under such care they will remain contentedly on their fields.' Our Home Board have voted to make our central buildings a *memorial to the mothers of the Hawaiian Mission*. There were over eight-five of these mothers and my heart warms as I think of the splendid women I knew when here in the '80's. They were a most unusual group of women! And we feel that the most appropriate thing we can do is to memorialize them in this way. To build, equip and endow such a

home we estimate should require \$100,000. The building should be fireproof; it should be attractive in architecture, in construction and in its furnishings; and then it should be endowed to the extent of all overhead expenses that the cost to parents sending their children there may be at a minimum. Moreover, we want that no worthy young person shall be turned away on the score of expense. So far as we know we are the only undenominational institution of this kind in America. And not only that, but we shall not discriminate between missionaries, whether laboring in America or in foreign fields. A missionary mother working among the Indians of Montana has asked if her children would be eligible. Of course they will. For missionary families we have already our Hadley Cottage, the gift of Miss Mary H. Porter, and an other more roomy cottage is being erected to be completed October 1st. This we may use for a temporary home for children. Our Hadley Cottage is occupied by Rev. and Mrs. H. P. Perkins, retired missionaries of the North China Mission. Both are cripples. Mrs. Perkins, through no fault of hers, was thrown from a train and suffered the amputation of both feet. In his work there Mr. Perkins contracted rheumatism, and gets about painfully with a crutch and cane, while she goes on artificial feet. Our missionary boards make no provision for missionaries who leave their active service, hence the importance of our work. And families at home on furlough are seeking such communities as ours for their rest. And Claremont, thirty-five miles east of Los Angeles, is an ideal spot for our home. With its choice Southern California climate, at an elevation of 1250 feet, right under the shadow of the Sierra Madre Mountains, with fine grade and high schools and Pomona College, a community exceptional in its one large church, and rare social and moral influences, it is thoroughly desirable. We have come again to Hawaii nei to renew old friendships and to make new ones, and to make friends for our Missionary Home."

♦ ♦ ♦

Mrs. A. A. Ebersole has received word that Rev. Ebersole left New York August 26th in the Swedish steamer "Christian Fjord," enroute to the war camps of Europe, where he will engage in Y. M. C. A. work.

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Vaughan MacCaughey Is Oriental Champion

That there is no Japanese problem in Hawaii in a racial sense, that the brown men of the Orient are not getting control of the plantations in the islands and that there is no danger of war between the United States and Japan so long as America preserves a gentlemanly attitude toward the Sunrise Kingdom, are some of the statements made by Vaughan MacCaughey, professor of botany in the College of Hawaii, who delivered a series of lectures at the State Normal School Thursday and Friday.

Professor MacCaughey has had good opportunity to study the Japanese in the Hawaiian Islands, where they outnumber the whites four or five to one, and he declares that to him and to the other whites of Hawaii talk of war between Japan and the United States is nonsensical. He admits that in an economic sense there is a problem to be settled between the Japanese and Americans and other Caucasians, but this can be worked out, he believes, without resort to strife. The differences between the two peoples, he says, is one requiring tolerance, high-mindedness and willingness to play fair on both sides. He estimated that it will take decades to work them out to a satisfactory solution.

Professor MacCaughey indorses the plan suggested by Dr. Sydney L. Gulick, who has spent many years in Japan and has gone exhaustively into a study of the Japanese character, both private and national. After long personal research, which included the interviewing of many leading men of Japan, Dr. Gulick concludes that the United States can even afford to offer the better class of Japanese citizenship, gradually and after careful examination of the applicants. Professor MacCaughey says that he personally believes that many Japanese would make good citizens in this country if they were allowed to become naturalized.

With regard to the Japanese in Hawaii, he says that by far the greater proportion of laborers in that territory are of that nationality. A few Japanese own land, but none of them own large plantations of sugar cane or pineapples, he asserts, and he sees no likelihood that they ever will become possessed of them, directly or indirectly, because the owners do not want to sell.—*Bellingham Herald*.

Anti Saloon League

One hundred and fifty-two persons were arrested for drunkenness last month. Doesn't sound much for a big city like Honolulu, does it? Let us read it this way: One man got drunk and shot his friend (as in three different cases this happened last month). The loss of three lives, and three trials for murder, the expense of trying the cases will cost the City and County the price of three saloon licenses. If these three cases cost practically \$2,250, how about the thirty-two other cases, from plain drunk and wife beating to forgery, tried and to be tried? These will cost the price of three more of the saloon licenses—the price of the revenue from six saloon licenses forfeited in one month, and a quiet month at that.

It is an evident fact that the money received from licenses to sell liquor in this

country is not so much of an asset to the City and County as it appears. Every dollar that this city receives for licenses costs from \$3.00 to \$4.00 to take care of the products of the business. The only ones who get any profit from the business are the liquor men themselves.

This is only the financial side, that which in reality is of the least importance. What about the seventy persons on the tabu list, most of whom are more or less of a public burden for their support? What about the ruined homes and lives?

The Utilities Commission investigates the railroads, the Inter-Island, the telephone, the electric light, the Rapid Transit, etc., let them investigate the liquor traffic. They will at least find out these facts: that the amount of profit is from five to ten times as large as in any other business. Why not regulate the liquor traffic? The prices charged for liquor compared with any legitimate business are extortionate.



SAMUEL JONES' REFORM

ONE Saturday night, Sam Jones, having finished his week's work and having received the pay for the same, on his way home passed the saloon he had been accustomed to patronize and stopped to take a few drinks. He also paid his previous week's bill, in all amounting to \$5.00. He next went into the butcher shop and while there the proprietor of the saloon came in and gave his Sunday order. "Give me a three-pound porterhouse steak and cut it thick. As I have company tomorrow, give me a porterhouse roast. How much is it?" said the saloon keeper. "Five dollars said the butcher.

Sam Jones, who had heard the conversation and had seen the saloon keeper pay for the meat, said to himself, "That was my five dollars that paid for his dinner." He went to the counter and said, "Two pounds of liver and cut it thin."

But the fact that he had paid for a royal dinner for the saloon keeper and himself and family had to be contented with liver cut thin, made an impression on him, and during the week he told the story to several of his comrades and they all decided not to patronize the saloon during the week. So when Saturday night came they all (about twelve of them) went to the market together. Mr. Jones ordered a porterhouse steak cut thick. Then the others did the same, and the butcher said, "How many more of you want porterhouse steak?" and had to send for more beef in order to supply the demand. Next they went to the shoe store and bought shoes for the chil-

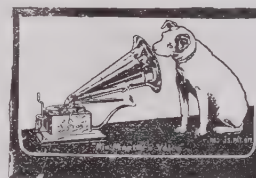
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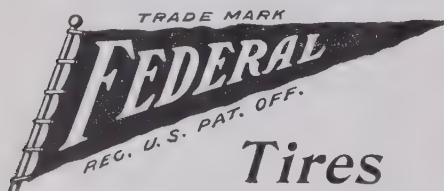
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dren and flour and other things from the grocer, and when he reached home staggering under the weight of the good things he was carrying, his good wife's eyes filled with tears of joy as he told of his resolution not to furnish the saloon keeper with those comforts, which his wife and family had been deprived of.

Yes, prohibition kills business, if the liquor traffic can be called a business, and gives to the family the blessings of a sober husband and father and necessities of life to the home. All the legitimate channels of trade profit by the prohibition of the liquor traffic, and brutality, misery, and want are banished forever from the home.

God grant that Hawaii may soon enjoy the blessings of prohibition.

♦ ♦ ♦

Continued from page 201.

Two addresses were delivered on this occasion, one by the pastor of the church, who spoke on the significance of the cornerstone and urged that his hearers become cornerstones in the civilization of this country, and one by Rev. Rowland B. Dodge, who spoke upon the accomplishment of the Makawao Union Church in the past and in closing said it was a day of consecration of lives to greater service in the future.

The music for this occasion was unusually beautiful. The Molokai Choir, which was on a singing tour of Maui, rendered two anthems with unusual sweetness. Mrs. L. C. Jones and Mr. H. W. Baldwin, soloists of the church, sang a duet "My Faith Looks Up To Thee," by Bachmann. The hymns were appropriate for the occasion and heartily sung by the large congregation. In the ceremony of the laying of the cornerstone the words by the minister of the church were as follows: "In the name of the Father and of the Son and of the Holy Spirit, we lay this cornerstone, upon which to erect a house of worship for the Makawao Union Church—an edifice to be dedicated to the service of God; to the preaching of His Word; to the bringing of joy to little children, instruction and high ideals to youth, inspiration to men and women in the midst of life; to the laboring together for a better civilization of brotherly men, and to the administration of the ordinances of the Church of Jesus Christ."

The responsive readings and prayers for the occasion were heartily joined in by all present and were an impressive part of the service.

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Scouting

PERHAPS the most important milestone in the career of the Boy Scout movement in America is that one marked by the passage through Congress of the act incorporating the organization as a federal corporation.

The occasion of the President's signing the Act on June 15th was an impressive one. He was surrounded by most of the officials of the Boy Scout movement and a number of Eagle Scouts then in Washington.

Mr. Colin H. Livingstone of Washington, D. C., is president of the National Council of the organization. It was to him that President Wilson presented the pen with which he had written his name to the bill which completed the constitutional requirement for enactment into law.

This was an extraordinary privilege granted by the present administration, as President Wilson seldom permits ceremony at the time of signing federal bills. It was only because of the great personal interest in the movement that he permitted it on this occasion.

He is honorary president of the national organization, as were Colonel Roosevelt and Mr. Taft in succession before him.

The original charter of the movement was granted on February 10, 1910. One value the federal incorporation will lend is the protection in the name and emblems of the organization. Imitations have appeared and as a most ambitious schedule of activities and tests has been developed and examinations standardized, with the purpose of making the merit badges stand for a certain degree of proficiency and expertness in various lines in any part of the United States, this protection is invaluable to the permanency and success of the organization.

In a later article it is my purpose to describe in detail the requirements of the numerous special branches of endeavor covered by the merit badge awards.

One phase of this so-much-coveted protection is the elimination of powerful factors seeking to commercialize the activities of the boys in the movement.

The bill was first introduced two years ago by Representative Chas. C. Carlin of Virginia. It was submitted to the House Committee on Judiciary as H. R. 755, who gave it a hearing and who made an exhaustive analysis of the aims, methods, activities, and scope of the organization. On February 7, 1916, the committee favorably reported it. The words of the committee after so thorough an investigation are con-

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HONOLULU, T. H.

sidered important and are reprinted here
in full.

It is remarkable to note that the bill
passed both the House and the Senate unani-
mously.

"The Committee on the Judiciary, to
whom the bill (H. R. 755) to incorporate
the Boy Scouts of America and to protect
its insignia, having carefully considered the
same, beg leave to submit the following re-
port with the recommendation that the bill
do pass.

"The Boy Scout Movement is not one
seeking to promote a juvenile military sys-
tem, but is intended to supplement and en-
large established modern educational facili-
ties in activities in the great and healthful
out of doors where may be the better de-
veloped physical strength and endurance,
self-reliance, and the powers of initiative
and resourcefulness, all for the purpose of
establishing through the boys of today the
very highest type of American citizenship.

"It tends to conserve the moral, intellec-
tual, and physical life of the coming gen-
eration, and in its immediate results does much
to reduce the problem of juvenile delin-
quency in the cities. The movement has
grown rapidly during the past few years,
until it is now organized in practically every
community of 4000 inhabitants and over,
and in many smaller communities of the
United States. During the past two years
Boy Scouts have demonstrated the value of
the education and training they receive as
an auxiliary force in the maintenance of
public order and in the administration of
first aid and practical assistance in times of
great public emergencies. Their services on
the occasion of the Ohio floods, the Gettys-
burg Reunion, in the inaugural ceremonies
of President Wilson, and at the recent mem-
orable reunion of the Grand Army of the
Republic in Washington attracted nation-
wide attention and received general com-
mendation, particularly from the American
National Red Cross and the officials of the
Federal and State governments. The im-
portance and magnitude of its work is such
as to entitle it to recognition and its work
and insignia to protection by Federal in-
corporation.

"The scout scheme is based upon the
methods involved in educating the boy. It
is a scheme of placing the boy on honor.
In addition to requiring him to live up to
a standard or code of laws, which insures
development of character along proper
lines, it requires him to study in order to
pass certain tests of qualification. The
passing of these various tests is recognized
by the award of appropriate badges or
medals and insignia.

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"If any boy can secure these badges without meeting the required tests, the badges will soon be meaningless, and one of the leading features of the scout program will be lost. Likewise, with the uniform which designates the scout. At the present time this is protected by the use of insignia—a seal woven or stamped into the cloth. All of these various badges and insignia are at present protected by the patent laws, but under the patent laws such protection is available for a limited period only. The passing of Congress of this bill will, it is believed, provide the organization with proper protection for its distinctive insignia, the integrity of which is essential to the maintenance of the movement, and protect it from those who are seeking to profit by the good repute and high standing and popularity of the Scout movement by imitating it in name alone.

"The identical language of this bill was incorporated in the bill with amendments thereto, known as H. R. 19907, which was reported from the Committee on the Judiciary on February 3, 1915, with a recommendation that it, as so amended, do pass."

♦ ♦ ♦

TREASURER'S STATEMENT

July 21 to August 21, 1916.

RECEIPTS

A. B. C. F. M.	\$ 165.00
Audit	9.50
A. M. A.	19.14
Beretania Settlement	156.10
Board Building Fund	502.50
Colporteur Work	10.00
English-Portuguese Work	370.00
Filipino Work	15.00
Hawaii General Fund	23.00
Japanese Work	45.00
Kauai General Fund	13.00
Maui General Fund	101.50
Oahu General Fund	394.25

\$1,823.99

EXPENDITURES

A. B. C. F. M.	\$ 377.50
Audit	12.70
Board Bldg. Fund Expense....	582.20
Beretania Settlement.....	410.36
Chinese Work	36.00
Salaries	133.00
Coan Land	869.00
English-Portuguese Work....	10.00
Salaries	1,670.35
Grounds	1,873.92
General Fund	41.00
Hawaiian Work	303.00
Salaries	864.75
Japanese Work	864.75
Salaries	94.35
Office Expense	1,140.90
Oahu Aid	1,235.25
Religious-Educational Work	41.63
.....	30.00
.....	435.50

\$7,086.81

Excess of Expenditures over Receipts \$5,262.82
Band Overdraft 4,780.64

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EVENTS JULY

18. Five soldiers in small boat perish enroute from Waialua to Pearl Harbor.

21. M. O. Johnson, chemist of Hawaii Experiment Station, revolutionizes culture of pineapples by discovery of new treatment for manganese soil; 10,000 acres of land will be opened as result.

24. Bodies buried half century ago in Wai-kiki cemetery of Kawaiahao Church are exhumed and re-buried in cemetery near church. Former resting place part of land recently purchased by Territorial Hotel Co. Territory loses injunction suit to Rapid Transit; Supreme Court decides company may increase capital stock up to \$1,600,000.

26. Jas. Woods, manager of St. Francis Hotel, returns to San Francisco, after looking over local field; says climate and attractions ideal for tourist travel and volcano surpasses Grand Canyon. J. Alfred Magoon, well-known attorney, meets death in fall from bridge in Baltimore; was on visit to Eastern mainland with family.

28. Dr. Pratt, president of Board of Health, urges city to abandon Nuuanu reservoirs and take over artesian wells.

29. B. F. Dillingham gives 1000 shares of Olaa sugar stock to Mills School in fulfillment of promise to late F. W. Damon. Supervisors agree to favor Mayor's plan to raise money by big bond issue. Poster for 1917 Mid-Pacific Carnival is surfing scene at Waikiki. Drawn by mainland artist for Sunset magazine.

30. Mayor and Mrs. Lane hosts of hukilau, or old time Hawaiian fishing party, in honor of Mr. and Mrs. Jay Gould.

AUGUST

1. Civic Federation tenders Liliuokalani Gardens to City of Honolulu; magnificent tract in Nuuanu may be taken over as city park. Successful summer term closes at Territorial Normal School.

4. Report current that Rockefeller money seeks outlet in Hawaii; offers for controlling interests in Alexander and Baldwin, C. Brewer, and the Honolulu Iron Works declined.

5. News comes of death of Mrs. Matilda Euella Reynolds Wilmarth, noted scientist, in West Boxford, Mass., on July 31. Was daughter of the late Stephen Reynolds, prominent resident of early Honolulu in his day; mother of Hawaiian descent.

6. G. N. Wilcox gives \$50,000 to Salvation Army for boys home and model farm in Manoa.

8. Home of the late Mrs. B. M. Allen on Alakea Street leased by Miss Helen A. Alexander for fashionable restaurant and rest house. Mother of H. L. Strange receives letter in which popular Honolulu tells of being thrice wounded; now back at the front.

9. Mr. and Mrs. A. E. Larimer arrive after honeymoon trip. Y. M. C. A. branch for soldiers and sailors planned as result of co-operative work of Ad Club and Y. M. C. A.

11. Japanese chauffeur in employ of Jas. B. Castle is found slain and young bride in serious condition as result of heavy blows.

12. Capt. Geo. R. Clarke, U. S. N., arrives to take charge of Naval Station; Admiral Boush retires as Rear Admiral after faithful service "in all the seas of the world."

13. Resignation of Dr. Doremus Scudder is read to congregation of Central Union Church by Dr. Brooks, temporarily occupying pulpit.

14. In letter written on mainland whither

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he had followed his wife who left Hawaii in poor health, Postmaster William F. Young announces his intention not to return to Hawaii.

16. Local press receives copies of petition of Princess Kawanakoa to Secretary of Navy, asking that new battleship be named "Hawaii."

17. Mrs. Frank Andrade is notified she will receive \$9,500 from Hetty Green trust.

19. Supervisors buy elephant, black swans, Cape Barren geese and mandarin ducks for Kapiolani Park. Territory announces willingness to bear expense of lighting Kamehameha statue permanently; effect produced during last Carnival appreciated by tourists. Chas. Brewer Estate buys Stangewald Building for \$225,000.

20. Plan for Kalakaua Day celebration inaugurated by Mayor Lane meets with warm approval; first observance during 1917 Carnival.

22. Report of Dr. Victor S. Clark on "Labor Conditions in Hawaii in 1915" says Hawaii workmen are better off than in most tropical countries; Japanese cannot be thoroughly Americanized until the third generation.

23. Chairman of Board of Commissions lauds Hawaiian Electric Co. Says city to be congratulated on service given.

25. Aerial research station to be maintained here; second in United States. Body of Wm. G. Ogg, late manager of Hawaiian Agricultural Co., brought to Honolulu by wife; suicide.

28. Possible carrier of cholera germs is held by authorities; strict quarantine maintained as result of cholera raging in Orient. Makawao Church cornerstone laid at Paia; memorial to late H. P. Baldwin.

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Excerpts From Dr. Laughton's Address

E ARE citizens of a great Republic, and the term citizen carries with it manifold meanings. It not only stands for privileges far beyond what many people enjoy, it also stands for duties and responsibilities that must not be ignored. I am acquainted with life in many countries, both by study and by actual travel, and I know of no other place where citizenship means as much as it should mean to us in this Territory.

. . . All the problems of life, thought and destiny that were ever presented to the intelligence of man are ours to meet and to solve. Having solved them for ourselves, we shall have solved them for the world at large. Chief among these problems is that which is vitally related to our human nature, namely, the development of character.

. . . I therefore repeat that the main purpose of such a body as this should be the production of character. While we seek to advance our own material interests, we must not forget that man does not live by bread alone, and that the price for purely material advancement may sometimes be too high. It may involve the loss of something for which there is no compensation. Let us beautify our islands, and by all legitimate means secure the presence of the tourist, but the best advertisement we can display to the visitor from other countries is that of a contented, prosperous, intelligent, law-abiding, God-fearing citizenry.

. . . And that is our mission—to take the children of the many nationalities in this Territory, and so protect them and develop them that they shall become men and women who can stand up to life's demands and duties with the light of hope in their eyes and the song of courage in their hearts. No matter what triumphs we may achieve in other directions, if we do not succeed in making a Christian citizenry we have achieved the ultimate failure. The Hawaiian Islands is the strategic spot of earth. Here the last outpost of Western civilization faces the last outpost of Eastern civilization. Here or nowhere must come the fulfillment of a dream—the parliament of men, the federation of the world.

. . . So the life of this Territory, its civic, its social, its domestic, and above all, its religious life, must proclaim that high faith known as The Fatherhood of God, and the Brotherhood of Man.

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OLDEST NEWSPAPER WEST OF THE ROCKIES

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AS many of our readers know Iwilei is Honolulu's redlight district. It has for years been maintained contrary to law by the county sheriff and his police force. The reason advanced for keeping this moral pest center alive is that the presence of thousands of United States soldiers here demands it, that if we do not furnish these young countrymen of ours opportunity for vice with women condemned to vicious living, these fellow Americans will forcibly debauch the pure girls of the community. It has been stated and believed that a large majority of our army officers hold this opinion and consider Iwilei a necessary evil. There has undoubtedly been some support for this conviction. At present, however, as our army officers study the facts they are swinging away from this view. An increasing number of them have been convinced by overwhelming scientific evidence and strongly advocate the wiping out of all vicious resorts and the treatment of soldiers as normal men. Others hold that if the civil authorities maintain a vice center, the army must try to safeguard the health of soldiers by prophylaxis and by trying to keep the women in the segregated district as clean as possible. Now

let it be said first of all and most emphatically that we believe any statement to the effect that American soldiers if denied resort to prostitutes will assault virtuous women to be not only an unmitigated libel upon our soldiers but also an insult to them and to all American men. The rank of the army are like the rest of us, no better, no worse. They are average Americans and are as well behaved a set as any other class in the community. To maintain a segregated quarter on the ground of its being a necessity to them is abominably to wrong them. It is also a shameful disgrace to our city. It has already proved a curse to the community and is steadily diseasing our entire social life. Its first effect has been to promote the growth of a number of other vice centers scattered in various parts of the city. These are perfectly open resorts running with no pretense of concealment. Some years ago commercialized vice was unknown here but now the white slave trade flourishes in Honolulu and the class of supported pimps is steadily increasing. This territory has become the residuary legatee of the Pacific coast public vice industry killed out there by the red light injunction law. White women have flocked to this city and openly ply their trade. They have even invaded our bathing beaches where they have been seen lying around indecently clad and a menace to our own boys. Our public service is being infested by this cancer. A government physician taken from the duties for which he was paid from the public purse was for a time given the task of examining weekly the Iwilei inmates at \$1.00 a head with extra charges for special treatment. One army physician was detailed to help him in this gruesome business. The examination was a farce of course. The women were ordered by the police to submit to it and thus compelled to pay. Where the hundreds of dollars thus illicitly gathered went only the insiders know. Under this system the public and the army of the United States were made a part of the whole vile trade. Of late venereal diseases have assumed threatening proportions. There are distressing stories of young privates terribly diseased agonizingly beseeching that Iwilei be abolished because they were lured there by the promise of immunity from infection conveyed by the

physician's ticket of health held by the uncured prostitute. The whole story would be too sickening for publication if it were not that Honolulu needs to be stirred up on this question. Its men are with notable exceptions as guilty as the police because public opinion has been behind the sheriff. Our best citizens, women as well as men, are to blame for it all. Many of them have refused to study the question, hence they are hopelessly behind the age upon it. They failed during the last legislative session to stand behind the red light injunction bill. The only way to convince them is to bring them face to face with the disgusting moral rottenness here and sicken them with the revolting facts. Fortunately, some of our people are being stirred and a movement is on foot to expose through legal action the entire situation, to let in the light and clean out the Augean stables. May God speed it.

♦♦♦

HONOLULU A PROCESSION TOWN.

The time of the year has come for the influx of new folk. Every fall from fifty to seventy-five fresh teachers invade our city. With them come a nondescript company of young people flocking to positions of various kinds. They stay an average of two years or so and then flit on to other fields. Not a few of these are either chronic wanderers or are in the early travel stage of life. They are found in every attractive center in America. A very few join the come-back club. But the larger number leave partly because of the wretched facilities for vacationing that characterize this territory. For rich globe trotters and fifteen-day tourists Hawaii is a charming spot, but for people of moderate means who would like to make this their permanent home, our islands after two years or so of residence are one of the more monotonous places on earth. If one is in the swim he or she may get a chance to camp in moderate comfort or be invited to country houses as a guest. But this is impossible to the great majority of clerks, stenographers, teachers and others of moderate income. Haleakala and the volcano are two great attractions of course but each is possible for but a very short stay and that at a large drain on the pocket book. Oahu has its Haleiwa and Hauula but these threaten

the class that most needs them with bankruptcy. The Browns once kept a pleasant resort at Wahiawa for just such folk but had to quit. The greatest need of the islands today, as a holder for middle class people, is a number of simple, comfortable vacation resorts charging moderate rates. Doubtless these are not possible as money makers. Then let our philanthropists subsidize some means of filling this need. Some of the larger schools maintain rest cottages for their teachers. But these do not satisfy the requirement. People who have taught together ten months of the year, ought to get away from one another the other two. They should mix with folk who never teach. And this they can do only in general caravansaries. Palama has started a splendid vacation movement for the poor. Now let some other agency follow suit for those of moderate incomes.

♦ ♦ ♦

A DREAM FULFILLED.

Jacob Riis once dreamed a dream for Chicago and told a few large visioned men there its details. And now in solid steel and tile, that dream has become a reality in the Y. M. C. A. hotel of which Mr. Ralph Richardson, whom Honolulu well remembers, writes most interestingly in this issue. The hotel is one of the fine evidences that Christianity of the twentieth century is getting close to the Christianity of Jesus. It is permeated with the spirit of friendship and is bedrocked on the principle that it is better to save a man before he is lost than after. It is part and parcel of the modern hygienic movement and belongs to its spiritual side. Mr. Richardson points out its eight sided approach to the young man needing a friend on his arrival in a great city to seek his fortune.

The building and its activities tell one more chapter in the story of how the Y. M. C. A. of today thinks its problems through before it incarnates them in material structures. If our churches could only do this more frequently, how much fewer would be the groans of ministers over the misfits in buildings that cost extravagantly and are lamentably unusable for up-to-date work. The secret of the difference lies very largely in the insane folly of denominationalism which gives the little man his chance to dominate and makes for inefficiency all along the line. The Y. M. C. A. may yet cudgel the church into its senses.

♦ ♦ ♦

A NEW WORKER.

We are glad to present to our readers the likeness of Mrs. Leigh J. Doane, who arrived in Honolulu on September 12, to

serve as missionary of the Women's Board of the Pacific Islands. Mrs. Doane was born in Shrewsbury, Mass., and completed her academic education as a graduate of Mt. Holyoke College. Marrying the Rev. Frank B. Doane she served with him as the wife of a home missionary in the State of Washington, then in the pastorate of North Haven, Conn. Illness compelling Rev. Mr. Doane to seek a milder climate, they ranched for a few years in California. After the death of her husband Mrs. Doane fitted herself for pastoral work by two years' study in the Pacific Theological Seminary in Berkeley and then went to Humboldt county to take charge of several churches in one of the home missionary circuits there. This wide experience has rarely fitted her for the service to which she has been called here. *The Friend* congratulates the Women's Board upon having secured such a devoted and thoroughly qualified leader and wishes Mrs. Doane many years of happy successful work.

♦ ♦ ♦

WHY BUDDHIST SCHOOLS?

The rapid advance made in Americanizing Japanese in Hawaii is being little guessed by the mass of our people, because the movement is so largely confined to the Japanese themselves. Though it sounds strangely, yet it is true that these people are Americanizing themselves. Something of course is being done by the Y. M. C. A. and other agencies which are actively forwarding this process by organizing and maintaining classes in which American civics is being taught. Without question the atmosphere of our national life, which since the opening of the war and the disclosure in such numbers of that nondescript hermaphrodite, the hyphenated citizen, has become surcharged with the sentiment "the alien must be Americanized," has stimulated the Japanese, who are perhaps the most responsive folk on earth to public opinion, subconsciously to forward this popular end. No social agency in Hawaii pays more eloquent testimony to this Americanizing movement than that of the schools for teaching Japanese maintained by the people of this race. There are about 130 of these in the territory, some 40 of which are mission schools of the Hongwanji Sect of Buddhists, 20 are sustained by the Jodo Sect and 70 or 80 are independent of all religious connection. For years the Hongwanji schools have been, with some reason suspected of the aim of keeping hot the loyalty of the scholars toward Japan at the expense of the growth of the sentiment of love for America. With the coming of Consul General

Moroi this tendency has undergone a change, this official losing no opportunity to hammer it. Before his coming the three groups of schools, just referred to, were more or less at swords points upon this and other questions. Under the influence of the consul general who called to his aid Mr. Imamura, the head of the Hongwanji Mission, Mr. Ito, the local chief of the Jodo Sect, and Mr. Okumura, the veteran Christian leader, who represents the independent schools, a Central Educational Association was organized. The purpose of the organization effected by these four men is first to standardize the course of study in all the schools, which henceforth are to teach only two branches, Japanese reading and writing; second to bring all three varieties of schools into a cooperative unity; and third to mutualize the relation of the Japanese schools and the public educational system of the territory. The conduct of this association is in the hands of an executive committee composed of two members from the Hongwanji, and two representing the Jodo and Independents. This committee consults with an advisory board composed of the four gentlemen who organized the movement. Already considerable headway has been made towards securing uniform text books, inasmuch as the Japanese Teachers' Association, an organization of long standing, more than a year ago appointed a text book committee at the advice of Mr. Okumura, thoroughly to revise the readers used in the schools so that they should address the pupils from the standpoint of America rather than of Japan. This action has lately stirred up the jingoes in the homeland of Japan to somewhat heated opposition. But the opposition has only helped the movement. The two chief compilers of the text book committee, one a Hongwanji Buddhist, the other a Christian editor, gathered the material and secured its revision by a noted Japanese litterateur, Dr. Haga, of the Imperial University. The completed series of text books will be in the hands of the pupils before many months. All this has meant an almost incredible change of view on the part of a few of the Hongwanji leaders, who have become solicitous to make their schools centers of red hot Americanism. Others unfortunately are still so reactionary that their schools do succeed in fomenting suspicion of America in the minds of their pupils, who it is said are very loth to salute the flag. For this and other reasons a large number of the ablest and sincerest Japanese in Hawaii feel that it is time for cutting off entirely all connection between these schools and any religious sect.

They hold that the presence of the emissaries of a religion who justify the earning of their salaries by inculcating sectarian teachings closely bound up with narrow-minded loyalty to Japan must inevitably react against the simon pure Americanism for which they are bound the school will stand. They are unquestionably right in their watchword "Why have Buddhist schools in Hawaii to teach simply the Japanese language?" The educational leaders among this people in this territory are determined to prove to the people of the United States that the Japanese who reside here are absolutely loyal to America and to this end they wish no sectarianism taught in their schools in accordance with the American policy of excluding all sectarian teaching from the public school system.

♦ ♦ ♦

TWO ROPES OF STRAW

The Wilson cohorts began the campaign by marching to the tunes of "Never swap horses in the middle of the river" and "Haven't I kept you out of the war?" These sounded like real slogans but the wit of the American people has begun to detect the ring of the counterfeit in them both. The nation was in the middle of the river when Lincoln appealed to its horse sense. But where is the river today? Fortunately not yet reached and considering what the Wilson policies—or lack of policy—portend the nation may well take notice what sort of Niagara rapids we are heading for under the present administration. The net result of our attitude toward Europe is loss of friendliness everywhere, and a veiled threat that at the close of the war the United States may expect to be shut out of the Entente scheme of commercial co-operation. In other words we may find ourselves in the river middle of a great economic world war. As for the Mexican situation during the three and a half years since March 4, 1913, we have not lifted a finger toward the solution of the difficulties in which, after the war, we shall be involved with European powers on account of their Mexican interests. Our dog in the manger policy cannot be maintained then. We shall face no mere stream but a whole sea of troubles. Perhaps bigger and more portentous than either of these questions is the turmoil in the industrial world precipitated by the President's ill starred attempt to gain political capital at the expense of large business interests. It seems strange that with all his astuteness President Wilson did not sense his great opportunity of doing the right and wise thing by insisting upon the principle of arbitration in dealing with the brotherhoods. We believe

most thoroughly in the eight-hour day in all industries. That day is sure to come wherever it is possible to introduce it and corporations would save themselves and society no end of trouble if they would adopt it as a dictate of common sense. More and better output in every industry would be sure to result. But it was not the eight-hour day that was at stake between the railroads and their men. It was solely a question of wages. In claiming that the disputed point was an eight-hour day question the President was not stating the exact facts. It never pays to juggle with the truth in a great national crisis. The real issue in this case, that of wages, the railroads were ready to arbitrate. In securing this concession from them the brotherhoods had made a magnificent gain. For years labor has struggled for the principle of arbitration. The victory in this contest was complete. An ideal had been gained. In refusing arbitration the brotherhoods were at fault and had put themselves on the wrong side of public opinion. If the President had firmly pointed this out, had taken his stand on the principle of arbitration, had appealed to the public conscience of the nation and had squarely informed the brotherhoods that the entire power of the government would be exerted on behalf of law and order in the case of a strike, the morale of the men would have been broken, and the nation united in support of the President. Nothing then could have defeated his reelection. The strike might have come but it would have failed because directed against a principle overwhelmingly supported by public opinion. In this case while the strike would have brought much suffering, it would soon have toned up the national spirit and have moved Congress to enact compulsory arbitration rendering all such labor wars in the interstate realm impossible. The country would have been spared the disgusting scene presented by the President and Congress bullied by a few hundred thousand men into a cowardly enactment of a futile, ill-digested and unconstitutional bit of legislation. The nation is ashamed of the whole episode with all its uncanny suggestions of a bid for the labor vote. The whole attitude of the President towards the contending parties in the dispute seemed to proclaim his disdain of the few magnates who could deliver few votes in the coming political contest and his hearty respect for the 400 000 ballots represented in the brotherhoods. But this stroke of policy is proving a boomerang. Mr. Hughes has had the courage of his convictions. It required nerve to attack the Adamson bill and show up the

essential crookedness of the entire episode. But the highest interests of the nation demanded disinterested service of this character and Mr. Hughes has been equal to the task. A few weeks ago a wave of disappointment rolled over the far west because he was not proving a spellbinder of the Roosevelt-Johnson type so dear to the Progressive heart of that section. But this wave has receded and the appeal not to emotion but to the reason and conscience of the people is telling tremendously all over the country. The trouble with Mr. Wilson ever since he forged to the front as president of Princeton has been his lack of balance. He is brilliant, has popular traits, is a master of finished effective speech but he lacks insight and the dogged backbone of a Puritan conscience. He has shown this deficiency in what Col. Roosevelt calls his forty-one different views on preparedness, in his backing and filling towards Germany, in the woeful floundering of his Mexican policy and in his failure to intuit the right in the railroad controversy. All of which goes to show that the Democratic administration has been rushing the country downhill towards the rapids and that it needs a new team to pull the nation out of the catastrophe which threatens us both abroad and at home.

♦ ♦ ♦

"I'VE KEPT YOU OUT OF THE WAR"

As for this second rallying cry there are two things to be said. First there has been no force pushing our nation into the European war, credit for withstanding which belongs to anyone. Neither of the combatants wanted to fight us. No public opinion in favor of war existed in America. It takes two to make a quarrel and in this instance neither party to a possible conflict desired it. Second how were we kept out of the European war? Honorably or dishonorably? These are two distinct views on this question. We are of those who believe that our foreign policy in certain important particulars has been pusillanimous. If Mr. Hughes had been in the White House there would have been no participation in the world war and neutral rights would not have been trailed in the dust but would have been respected over belligerent rights. In case of a torpedoed Lusitania, like outrages would never have been repeated. But what about Mexico, did not the President keep us out of war there? No. He instituted a war with Mexico that failed ignominiously. An administration worthy of the American name in Washington would have starved to death internal conflict in Mexico by shutting off

all importation of munitions and if it had been necessary to intervene the work would have been done thoroughly, speedily and with the result of saving the lives of numbers of both Americans and Mexicans, of bringing order out of chaos and of giving the people of that ill-starred country a chance to develop what the President has been talking about and effectively preventing—stable government. Meantime President Wilson's way of keeping us out of war with Mexico condemned her people to years of unspeakable internal warfare that we could and ought to have prevented.

D. S.

♦ ♦ ♦

Prof. J. F. Rock of the College of Hawaii, returning from a vacation trip to the Orient, brought seven Wardian cases of ornamental trees and plants with which to beautify the botanical gardens of the college grounds.

The most valuable item of the collection is a specimen of the most magnificent flowering tree in all the tropical world—*Amherstia nobilis*—donated to Mr. Rock by the director of the botanical gardens in Buitenzorg, Java. There were only 25 seeds of this tree procured by the Buitenzorg gardens last year, and only two of these germinated. The presentation of a living specimen to the college is thus considered an exceptional honor.

Some of the rare plants brought to Honolulu by Prof. Rock will be taken care of at Moanalua Gardens where the facilities are better.

♦ ♦ ♦

Missionary Education Movement

THE Shinyo Maru, passing through Honolulu on September 29, had on board a party of eight persons who are the pioneers of what may grow to be one of the most valuable movements that has yet developed in connection with Christian Missions.

These eight persons are going out under the direction of a competent guide who will not only give the party the very best in the line of sight-seeing, such as the ordinary tourist enjoys, but will give at the same time a far deeper insight into the life and customs of the people visited while the party is in pursuit of the primary object of its tour, namely, first-hand information and acquaintance with the great missionary enterprise in these lands.

The "guide" has a delightful twofold personality in the persons of Rev. and Mrs. John Cobb Worley, who spent several weeks in Honolulu three years ago, and are remembered here as most charming and

cultured people. They spent several years as missionaries in Japan, where for their rare talent and grasp of the missionary problem they are held in the highest esteem.

The "Missionary Education Movement" is an interdenominational organized co-operative work established by the Foreign Mission Boards of the United States and Canada, for the purpose of giving wide information among the churches, establishing mission study classes, and in other ways bringing the people of the home-land into living touch with the work being done through the mission boards.

Mr. Worley is the secretary of the Pacific Coast Branch of this movement, and it was his suggestion at the Asilomar conference that one feature of this work should be the conducting of parties, as occasion may arise, to study at first-hand the work of missions as conducted in the Orient. It was not long before the occasion arose; a number of persons from various parts of the Pacific Coast signified their desire to make such a trip, and thus originated this first party, among whom are members of the Congregational, Presbyterian, Roman Catholic and other churches. These persons, with one exception, are not in any sense official representatives of denominations or churches. They are simply interested individuals who want to know for themselves.

Once the idea is fairly launched such a movement as this is likely to grow apace. It furnishes to Christian people a new tourist motive. The natural desire to travel in foreign countries is stimulated by the knowledge that such tours will be conducted by a man who can establish a real sympathetic relation between the tourist and the people and work of the country in which the tour is conducted. People who would not feel justified in a mere sight-seeing trip abroad, will find justification for spending the money on a trip which will enable them to come back with information that will be of advantage to their churches, and it is likely that churches and societies may wish to send representatives on such an errand.

Honolulu is the first port touched by this pioneer party, and the Hawaiian Board was requested to assist it in acquiring as much information as possible about mission work *past and present*. With this in view Messrs. N. C. Schenck and F. S. Scudder piloted the party during the day. Mr. Worley took moving picture views of several scenes around mission premises. The party is expected to spend another day on the return trip in furthering the same errand.

One of the finest results which can be accomplished by such investigations will be the bringing of more Americans to see and understand the better features of Oriental civilization. The countries of the Orient have been learning and adopting the best features of Occidental civilization. To those who have made a sympathetic study of Oriental civilization it is a matter of keen regret and often of chagrin that America in her self-sufficiency has neglected to approach the Orient in the same spirit. We therefore hail with particular satisfaction a movement such as the one described which will give an ever increasing number of our fellow-countrymen a clearer insight into the real life and spirit of the East.

F. S. S.

Kohala Girls' School Overflowing

The record-breaking attendance at the opening, on September 11, demonstrated more fully than ever the need of the new building for which \$12,500 (and \$12,500 for endowment) has been subscribed. Some months ago every bed in the old dormitory was registered for. Then Manager Carter of Parker Ranch came to the principal with the request that she take six or eight girls, daughters of employees of the ranch. When he heard that the school was full, he offered to add \$100.00 to each girl's full tuition, to build a cottage for them on the grounds.

That cottage, with accommodations for twelve girls and a teacher, is now built, but the opening day saw 75 girls on hand (Mr. Carter sent eleven)—twenty more than the school really ought to have taken, before the cottage was built. Five more girls are coming (have come before this is read) making eighty in all. Beds have to be put in the sewing-room at night, the hospital room crowded, and a cot crowded in wherever it could be.

These girls and their parents are so eager for educational advantages that the management has not the heart to turn them away. It seems a providential awakening of the Hawaiians, to test our faith (and works). And, believing that Christian people in the Territory who have had money poured into their laps in the last two years will now give quickly to complete the new dormitory, we are suffering inconvenience and making all sorts of shifts to keep all the girls until we can build. We have the plans of Architect Kerr, for a new building, and as soon as \$25,000 more are in sight, we can build quickly.

Will not some who have been appealed to, but have not given, do so now? Can

not some who have given once, give more now, with extra dividends rolling in?

The reasons for this year's great inrush of girls are threefold—1. There has been a large increase in school attendance throughout the Territory. 2. Kohala Girls' School has earned an enviable reputation for being a safe Christian institution, where girls are given the best ideals and care. 3. The graduating class last year had the best examination papers of any in the Territory.

We have all the elements here for making a strong, useful institution, a blessing to the Territory—except money to give it a decent equipment. Now is the time to HELP!

JOHN F. COWAN,

Secretary Board of Managers.

♦ ♦ ♦

What Intervention Means

The future redemption of Mexico hinges first on our own abandonment of the idea of intervention by force of arms. All that an army can do is to kill those who oppose it until the rest of the people are terrorized. This is the old method of making a desert to call it "peace," as described by the Roman historians.

Is it not reasonably plain that the idea of intervention—benevolent or brutal, immediate or ultimate, hoped or dreaded—is the main cause of the present troubles in Mexico? We insist that Carranza should pacify Chihuahua, while we make no effort to clarify El Paso, where half of Chihuahua's disorders have their origin.

Intervention is a many-sided word, with a different meaning at every angle. To thousands of good people, intervention stands for a firm display of purpose with a costly but altruistic repetition of our upbuilding of the Philippines—a last resort, painful but apparently inevitable.

If we come a little nearer, intervention means a long and bloody war, brought on through intrigues and misunderstandings, to end in annexation, accompanied by utter confusion of our home politics for half a century.

To those interests in Mexico which have been built up in good faith, intervention appears as a period of dire confusion in which every man must take his chances. In general such interests dread war more than they would welcome American control.

The recent organization in San Francisco of a union of American property-holders in Mexico, opposed to any form of

Continued on next page.



Cottage, Kohala Girls' School

The Hilo Condemnation Suit

ANY will remember that it is about four years since Hilo first instituted proceedings to condemn some fifty-eight acres of land belonging to the Board. This land was at the lower end of the Coan land held by the Board in trust for missionary work in the Islands of the sea. Hilo wanted this land as a water shed to protect its water supply, and whereas there was a spring on the land the waters of which have been flowing into the Hilo mains, Hilo's contention has always been that the township did not need the water as it had water enough of its own.

The original "viewers" appointed to appraise the land and water put a total valuation of \$7,000 on the property. The Board held that it ought to be worth \$20,000. The Hilo people had an appropriation of \$7,000 to buy this property, and so a wearisome delay and proposition and counter-proposition finally brought the case for trial on September 27 at Hilo, before Judge Quinn of the Circuit Court.

On the Hilo side, witnesses were prepared to show that land in the vicinity was worth only \$100 an acre as an outside valuation. The water works contended that the water was not worth anything as it was a drug on the market. Their claim would

be that the \$13,000 paid by the water rate payers of Hilo every year was almost entirely for service and not for the water.

On the Board's side there was expert evidence to show that as far back as 18 years ago Mr. Desky, the pioneer real estate man of the Islands had paid the Hilo Sugar Company \$250 per acre for cane land and he had doubled his money—for land that was no better at the time than that under condemnation. A few years afterwards he bought Reed's Island for \$5,000, about 25 acres (although only about 20 acres were available, on account of slopes), so that the land was about the same price of \$250 per acre. This land was totally inaccessible, there being no bridge or other approach to it. He more than doubled his money on this project. Some time after that he bought some land most unprepossessing in an out-of-the-way part of Hilo and cut it up into 96 lots of about 1-8 of an acre per lot and sold every lot for \$100 per lot. That was a selling price of \$800 per acre and Villa Franca is still on the map and can be investigated. He was prepared to state at the trial that the Board land would have been in demand in 1912 when the condemnation proceedings were instituted; that people were land hun-

gry. He himself would gladly have purchased the land in question then for \$250 per acre, and was prepared to do so now.

All the above looked to the Board's representatives as rather conclusive, but it had to be conceded that the tendency on the part of the sugar people in Hilo was to insist on low valuations of land near Hilo. More than one tax assessor has found it difficult to keep his job when he attempted to assess land at rates commensurate with the profit made on the land. Here is the Territory's big battle ground of the future, and the Board was literally "up against" a positive local tendency. Whether a judge could surmount that tendency, however good his intentions, was the problematic element in the suit.

As to the water, the difficulty was even greater. Hilo thinks that it has only to look up into the heavens and open its mouth and its thirst is quenched. It is admitted even in Hilo, however, that it is convenient to have the water in the pipes, and it is just that convenience for which people pay, and not for the water itself.

The Board was prepared to show that out of that \$13,000 (which by the way, is less than 1 cent per thousand gallons, while Honolulu pays 6 cents) there was only \$4,000 to be charged to maintenance in the form of salaries, etc. Then Hilo was not paying for approximately 1-8 of its water—namely the Board's half million gallons daily. So that if Hilo paid for this (in increased rates) there would still be a margin of over \$10,000, enough to carry a good interest on its plant with a margin which might be said to be profit. Of that profit we claimed that the Board had a right to its share; and capitalized, this would be about \$10,000.

Such was our claim. Whether in a hundred years we could have convinced a Hilo judge or jury of the justice of it was the uncertain element.

So when the supervisors came to us—they had risen to as high as \$8,000 in Honolulu—and offered \$11,000 to cover everything, including interest and back claims, the offer could not but interest us. If we did not take it, there loomed up a possible period of litigation, with costs of at least \$1,500 not to speak of the time and the worry. We might get that extra \$1,500 and more, in the price, and then we *might not*. We suggested \$12,000 as our expenses would be considerable for work already done. Then came the last offer of compromise—we believed it to be the last—namely \$11,500 plus interest on any unpaid portion at the rate of 8 per cent.

Incidentally the continuation of the

struggle would have created a lot of bad blood in Hilo over just ordinary water.

At present it looks as though everybody is satisfied. The Board's contention was not in its own interest. All the money which comes from this fund is paid to the American Board for its Micronesian work. Our business was to see that the intention of Hilo's greatest citizen was carried out and that every cent we could get for the object he loved should go to the carrying of the gospel to the heathen. We believe we have succeeded.

T. R.

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The French Huguenot churches, being in severe straits on account of the general devastation of the war, appealed to the American churches for help. Their delegate, Pastor Roussel, recently took home a gift of something over \$20,000, and now Rev. Charles S. Macfarland, general secretary of the Federal Council, re-

ports that he has secured nearly \$25,000 more, which will be conveyed to the French churches as an expression of the affection of Christians in America. The Federal Council is endeavoring to secure about \$150,000 for the help of their brethren in France.

Such incidents as this are, at least, gleams of light in a situation which sometimes seems hopeless.

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WHAT INTERVENTION MEANS

Continued from page 223

intervention by force, illustrates this point. This group includes several of the most influential as well as the most patriotic of American investors.

To certain vast interests represented inside and outside of Mexico, intervention appears as the last chance to get back the stranglehold on the national wealth—a hold more or less shaken by the Revolution.



Mrs. Leigh J. Doane, a new worker under the Woman's Board

To exploiters in general, and to their agents along the border, intervention has but one meaning: *Easy money*.

To the Mexican people, other than capitalists, landowners and clericals, intervention means conquest, absorption, loss of national existence, eternal hate.

To the friends of Mexico, intervention means further the blasting of the new life which is springing up everywhere in the nation, except in the mining states, with their distress of unemployment, and of the border states where disorder has been fostered to provoke intervention.

The real obstacle to the re-birth of Mexico is not the temporary though terrible disorder due to Revolution, but the sordid and chronic disorder due to *easy money*. The chief opponent of the honest investor is the one who depends on pulls and favoritism. It is clear that Mexico has within herself the elements of regeneration. She is

not so sick that she may not recover if the "Colossus of the North" will let her alone. And we can help Mexico to education, sanitation, order and justice, when we approach her as a friend, and not as a "Colossus."

Just now, Mexico needs most to be "Hooverized," to borrow a fine phrase from Herbert Quick. War has brought unemployment in Chihuahua and Durango, just as in Belgium. It demands the same kind of treatment in the one case as in the other. We could do nothing better than to send an expedition of friendship to carry food to those parts of Mexico, mainly in the north, where people actually suffer from hunger. It is said that the Mexicans hate us; but we could change this hatred into worship at a cost less than that of a week of campaigning.

DAVID STARR JORDAN.
Stanford University, California.

An Echo From the Civic Convention

The following is the closing address given by the Rev. Geo. Laughton at the Fifth Civic Convention held recently in Hilo.

M R. CHAIRMAN, Governor Pinkham, guests and delegates: It is not desired that I make a lengthy speech at this time, neither has any topic been assigned to me. But I know of no better subject upon which to speak a few closing words than the one which has been much in our thoughts during the past few days, namely, the improvement—the material, the intellectual, and the moral improvement of the people who dwell in these Islands. We are citizens of a great republic, and the term citizen carries with it manifold meanings. It not only stands for privileges far beyond what many people enjoy, it also stands for duties and responsibilities that must not be ignored. I am acquainted with life in many countries, both by study and by actual travel, and I know of no other place where citizenship means as much as it should mean to us in this Territory.

Have the elder races halted?

Do they droop and end their lesson, wearied, over there beyond the seas?

We take up the task eternal, and the burden, and the lesson.

Pioneers: O pioneers.

All the problems of life, thought and destiny that were ever presented to the intelligence of man are ours to meet and to

solve. Having solved them for ourselves we shall have solved them for the world at large. Chief among these problems is that which is vitally related to our human nature, namely, the development of character.

Said Goldsmith:

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay.

And what is the decay of men? It is not necessarily diminished empire, depleted natural resources, loss of commercial supremacy. The decay of man may proceed along with increase in empire, resources and commerce. But where racial prejudice and class antagonism hold sway, where rightful authority is flouted, where systems of oppression and wrong wield undisputed power, where education is neglected, where just laws are defied, where moral principles are outraged—there you have the decay of men. I therefore repeat, that the main purpose of such a body as this should be the production of character. While we seek to advance our own material interests, we must not forget that man does not live by bread alone, and that the price for purely material advancement may sometimes be too high. It may involve the loss of something for which there is no compensation. Let us beautify our Islands, and by all legitimate means secure the presence of the tourist, but the best advertisement we can display to the visitor from other countries is that of a contented, pros-

perous, intelligent, law-abiding, God-fearing citizenry.

To this end God is ever working. You remember how Kipling puts it in his own rugged way. He is describing the activities of those who by their fidelity to truth have merited and entered upon eternal life. Says he:

"And oftentimes cometh our wise Lord God,
Master of every trade,
And tells them tales of His daily toil, of
Eden's newly men:

And they rise to their feet as He passes
by—Gentlemen unafraid."

And that is our mission—to take the children of the many nationalities in this Territory, and so protect them and develop them that they shall become men and women who can stand up to life's demands and duties with the light of hope in their eyes and the song of courage in their hearts. No matter what triumphs we may achieve in other directions if we do not succeed in making a Christian citizenry we have achieved the ultimate failure. The Hawaiian Islands is the strategic spot of earth. Here the last outpost of Western Civilization faces the last outpost of Eastern Civilization. Here or nowhere must come the fulfilment of a dream—the parliament of men, the federation of the world.

So the life of this Territory, its civic, its social, its domestic, and above all, its religious life must proclaim that high faith known as The Fatherhood of God, and the Brotherhood of Man.

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Why Not In Hawaii

There are institutions in plenty that thrive on the mainland, but that is not enough to say of them, when the question comes, "why not in Hawaii?" Do we want them here—are they needed? We think we know of more than one institution brought from some big city in our country, that has little place in Hawaii. Every now and then some returning philanthropist tells us, "I have just come from — and they have in successful operation a Society for the Prevention of —." Then a few good souls get together and they form that society for Hawaii. It would not be so bad if it were not expensive.

First it is expensive in terms of civic enthusiasm. After the disillusionment sets in—as it almost always does—people are shyer of any form of uplift. There is a sense of moral defeat that makes it harder

to push another movement. Then again it is discouraging to look around and see so much social machinery rusty and neglected.

However, the cost in real dollars and cents is not to be disregarded. There is need enough, Goodness knows, for every dollar that can be obtained for genuine needs of the body politic. To see these dol-

lars diverted into channels of ultimate waste, because, forsooth, there is such a channel in some city flowing to fertility, is enough to make one weep.

It will take considerable courage to challenge the call for a new organization. It looks like churlishness, and may even be ascribed to jealousy.

Here's a call to a new society. It is The Society to Prevent the Formation of New Societies. We make no claim to originality in this proposal. We feel quite sure that someone is ahead of us in this matter. All honor to him. We're with him as charter members.

T. R.

• • A Trail Through the Middle West • •

During these days when Europe is doing her best to wipe herself off the map, people are opening their ears to the slogan "See America First," so that America is now being explored by many who never knew what wonders and sights of interest there are so near at hand.

On one of the cross-continental trails we paused a little here and there, just enough

and sea! Do they not make a people of narrow vision? and so nature has her compensations, and we all incline to praise our own country. As the driver of a "seeing auto" humorously said, "This city is by all acknowledged to have more advantages and greater charm than any other spot on all the earth, with one exception—*your own home town.*"

Then the desert; *it* too, has its devotees, and who can be unresponsive to its charms? No matter how many miles and miles you spin across it, there is always the little prairie dog running out to see the majestic train. Up he rears his little form erect, and folds his little paws in the attitude of prayer, worshipping the great spirit that rushes across on the shining iron trail. The wise owls in pairs stand guard over his house while he is thus engaged in his devotions.

To make up for lack of trees the ground teems with life, and creatures of many varieties spring up about one's feet. Wild flowers, too, persist even in the dry season. I stepped out before breakfast and plucked seventeen varieties, and the landlady bestowed upon me a grin that marked me down for a greenhorn, saying, "Oh, you can find plenty of flowers prettier than



Our three little Indian friends, Lenore, Carlton and Felicitia

to see that in every direction there were things to lure us deeper and deeper into the little known attractions of our native land. The main trail, to be sure, is a railroad, but stepping just a little aside one finds unsuspected wonders of nature and, in this "new country" of ours, evidences of human activity so ancient as to stagger the imagination.

The Young West

Iowa and Kansas—how unpoetic they appear to people whose eyes are accustomed to scenery that tells of nature's great upheavals and cataclysms. No mountains; no sea. How can people be induced to live on those vast monotonous prairies? and doesn't a flat country make an unromantic people? So we soliloquize. But they on the other hand may say "We breathe in the breadth, both of heaven and of earth; look at our vast expanse of sky, and who can scan these interminable fields without acquiring a world-wide outlook? This is a country built to feed a world! Mountains



The Baker Woman
—Photos by Raymond Scudder



One of the dances at Acomita

those!" I saw she was proud of her desert. Her's is a painted desert, a land of flowers and variegated fields and high tints in the atmosphere, and romantic Indians, and many fascinations that the rest of the world might well sigh for.

The Old West

We wanted to see some Indians on their own congenial soil, so from Albuquerque we rode out to the little village of Isleta. This is so near to civilization that the Indians have become quite commercialized. "Ten cents," was the invariable demand from those who were victims of the kodak, and no job lots permitted. Where several were in a group, the leader shoed them out of range till the bargain could be made, pointing to each, "ten cents, ten cents, ten cents, ten cents."

Some little Indian girls got in the auto with us and guided us to where pottery was made, and to other points of interest. They were not yet seized with the "ten cent" fever, but cuddled up to us and

said, "I like you" and later came a little note acknowledging the kodak pictures we sent them.

Isleta, N. M., Sept. 3, 1916.

D. Frank and Mrs. Frank S.

I am going to drop you a few lines to let you know how we are getting along. I was glad when I got the pictures, and the baker woman was glad.

The town is the same as you was here and hope you come back. I am going to school tomorrow. Everytime I see automobile I remember you. We are going to have a feast Monday and the baker woman send you many thanks and my mother was very glad to my picture.

I think this is all for this time for there is no news around here, is so sad around here. Well, good bye with best wishes from all of us and best love to all of you.

from

L— L—

Isn't that good for a little Indian child not over ten years of age?

Several hours by rail brought us to Laguna station, from whence we rode out to see some pueblos which are far from the influences of American settlers. The Laguna pueblo is the home of about 1600 Indians. They must live as closely together as the inhabitants of a city block, for the space covered is small. From the village to the river is a path in the solid rock, worn from 4 to 8 inches deep by the bare or mocasined feet that have trodden it for centuries past.

Our guide was most interesting. He was a government teacher, with an Indian wife, who is a refined and cultured graduate of Carlisle. On learning that his name was Canfield we began speaking of acquaintances, and I found that he had attended the New Paltz Normal School while by brother was principal there. He was personally acquainted with my two brothers and knew me by name. We soon felt on intimate terms and our party was most fortunate to have as a guide one so friendly and who by reason of his marriage to an Indian lady was intimately familiar with the Indians and their customs.

It was our good fortune to be there on San Lorenzo Day, when the Indians in their gayest costumes were assembled at Acomita for a dance. Through the valleys and over the hills they came, on horseback, in wagons and on foot. The landscape was bright with color and alive with prancing steeds. Everywhere our guide was greeted with a cordiality which revealed the friendship and esteem in which he was held. This gave us great confidence of security and enabled us with rare pleasure to watch the Indians at their dance, and in their festivities. Never shall we forget the earnestness and quiet orderliness of this Indian

crowd, nor the beautiful pageant in color on the hills made by the spectators, many of whom were looking on from a distance. While the whole scene corresponded with our ideal of Indian life, we were surprised at the order and quiet simplicity of what seemed like an old patriarchal community. It increased our respect for the Indian and awakened in us a desire to learn more of the little known fascinations of the desert West.

F. S. S.

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Unifying Welfare Agencies

THE return of Miss Frances Lawrence to Honolulu has given impetus to the work of the Free Kindergarten and Children's Aid Association quite independent of that occasioned by the opening of fall activities.

Miss Lawrence returns with all the enthusiasm of a kindergarten expert coming for the first time to Hawaii, backed by the ripe judgment of one who has worked long in the field.

Her year's work in the New York School of Philanthropy, in the Teachers' College of Columbia University and as director of a summer experimental playground under the direction of the latter institution, has given her many ideas which she hopes to make applicable to the kindergarten work in Honolulu.

One phase which she hopes to develop somewhat during the year, and more completely in the future, is that of home visitation. This will result in a better understanding of the aims of the kindergarten on the part of the mothers, and a better understanding of home conditions on the part of the teachers. It is Miss Lawrence's plan that visiting teachers making this part of the work a specialty will cooperate with the social agencies of the community. If this can be accomplished the criticism that philanthropic Honolulu's right hand knoweth not what her left hand doeth will be removed. Incidentally, hats will be off to the lady succeeding in the accomplishment of a modern ideal of community service.

This plan is in line with that worked out by the New York public schools. It calls for daily reports from visiting teachers to the principals, it being the duty of these regularly employed workers to visit the homes of absentees and to form the connecting link between the school, the home and welfare agencies.

Infantile paralysis in New York last summer interfered somewhat with the experimental playground conducted by the Teachers' College of Columbia University.

The same children were not allowed to report continuously because the dread disease was constantly manifesting itself in new districts, but the children of college professors and students in the summer school together with some from the slums formed an interesting basis for study. This playground was used as a laboratory for the kindergarten and educational departments of the college.

As the work was of an experimental order, the children were left largely to themselves, the purpose being to observe the methods of play which the children most enjoy and benefit from. The community plan which they worked out among themselves was illuminating. With empty drygoods boxes and other simple material they constructed stores, a police court, detective's office, Y. M. C. A., bank, post-office, city residences and farms on the outskirts of the town limits.

One ten-year-old girl, the daughter of a student at the Teachers' College, edited a weekly newspaper. This gave in brief the news of the playground and was read with breathless interest by the children. A limited number of typewritten copies were sold at the regular newspaper rate, playground money being used. This medium of exchange (small bits of paper with the valuations marked in pencil) was accepted in the make-believe stores.

Clay modelling proved attractive to the children and was used in the bakery, where fearful, and wonderful confections were daily created. At the end of certain periods—frequently because of their popularity—the merchants made out bills and delivered them to the customers.

Letter writing was a popular form of entertainment, and Miss Lawrence treasures some very original literary gems as mementos of her summer's work.

The public playgrounds in New York were kept open a part of the summer and from one of these came a small girl who was immediately impressed with the freedom of the experimental playground. She said to Miss Lawrence: "I don't like that other place; it's do this, or do that all day long, and we *never* have any time for play."

This outburst entirely voluntary and unstudied, was considered significant.

The children with whom the playground dealt were above kindergarten age.

During the summer Miss Lawrence made her home at Hartley House. It was here that Miss Berger was formerly associated.

E. V. W.

From the Tropics to the Arctic

In just one month after leaving Honolulu we crossed the Arctic Circle and reached the midnight sun. Sailing from San Francisco June 10, a couple of days were spent at Seattle, with its vivid green foliage and magnificent surroundings of water and mountains—all so well seen from the tower in Volunteer Park on Capitol Hill. We started for Alaska at 9 a. m. June 15, on the familiar "Mariposa," making a quick trip thru to Skagway and on by rail and river another thousand miles to Fort Yukon.

As we leave, Puget Sound is interesting, with its islands and snowy mountains, especially the grand peaks of Mt. Rainier, seen for 150 miles, and of Mt. Baker to the right, named by Vancouver in 1792. Passing the narrow Arctic Pass into the Gulf of Georgia, we see the irregular snowy cascades of British Columbia and snow on the mountains of Vancouver Island, two and a half times longer than is Long Island of New York. At Seymour Narrows, because of the velocity of the tide, and at Wrangell Narrows because of the shallows, the boat may have to wait for the tide, but going or coming one can see most of the grand and unique scenery all along the way.

Discovery Passage, Johnstone Strait and Broughton Strait make a river-like way some hundred miles long, and then comes the only open sea of any account in Queen Charlotte's Sound. Wider openings alternate with narrow and winding passages to Grenville Channel, a fifty mile stretch of narrow waterway, and after that we soon cross the line at "fifty-four-forty" and enter the "Great Country"—Alaska.

Ketchikan is the first landing-place, with its pretty walk up a stream thru the forest, surrounded by snow-clad mountains. There are totem poles here and at Wrangell and many a salmon cannery between. The first totem pole may be seen just north of Campbell River early in Discovery Passage and others at the Indian graveyard opposite Bella Bella. In fact, the pole in Seattle at Pioneer Square is a genuine totem pole and came from Southern Alaska. Near the first glaciers, beyond Petersburg, we meet our first floating ice and small icebergs which are gathered by the fishermen there in which to pack their fresh halibut.

Juneau, the capital, has a Swiss-like situation at the foot of a steep mountain, while opposite is Douglas and its neighbor-

ing great Treadwell gold mine, with its huge and noisy quartz-crushing mills, and just below is Thane with its equally huge Gastineau mine.

From Juneau one can take a fifteen-mile auto trip to the end of the Mendenhall Glacier, while just below Juneau most boats ascend Taku Inlet some twenty-eight miles, amid increasing ice-floes and bergs, until the steamer lies within the mile crescent where Taku Glacier enters the sea two or three hundred feet in height.

On the steamer whistling, after moving away a little for safety, there is generally a rush of broken ice, flying ice dust, a roar and a big wave following. The color of glacier and bergs varied from white and green tints to deep blue. Windom Glacier, close by at the left, is also interesting, but dead, i. e., receding, dingy and gray, but large and with a huge terminal moraine between its front and the ocean. Other glaciers are seen as we go up magnificent Lynn Canal, its sixty miles flanked by six thousand feet of snow mountains and ending in two prongs. Of these glaciers Davidson is the best, being three miles wide at its lower end, though somewhat hidden by a tree-covered moraine. Muir Glacier is no longer visited, its beauty having been ruined and the bay closed by earthquakes ten years or so ago.

On the outside trip from Skagway, at the head of Lynn Canal, to Cordova, Valdez, Seward and Anchorage (omitted in our trip because of sickness)—one passes (among others) the largest glacier in the world, the Malispina, with a face of nearly one hundred miles, but it is not the prettiest or most interesting. This is Child's Glacier, about fifty miles up the Copper river railroad from Cordova. It has three miles of ice on the bank of the river from three to five hundred feet high. Great masses of ice break from the glacier with a roar and fall into the stream with such force that huge waves rush up the bank on the opposite side, even leaving salmon high and dry on rare occasions. This trip is included in the through ticket on the Alaska S. S. Company's line, which also allows stop-overs at Skagway for longer or shorter side-trips as one may prefer. The mountains are also glorious on this journey, the lofty snow-covered Fairweather range around fifteen thousand feet, beyond which the Saint Elias range reaches still higher and, if we are fortunate we

see mighty Mount McKinley's 20,460 feet to the north and Iliamna Volcano's smoke to the left as we enter Cook Inlet. Iliamna Volcano is one of fifteen or twenty volcanos stretching down the peninsula and along the islands. In Cook Inlet are the highest tides in the world, next to those of the Bay of Fundy.

Sitka, the old capital, is most delightfully situated, though off by itself, with little green islands in front and snow mountains around. It is reached through narrow Peril Strait. Here we found Rev. R. A. Buchanan, with his wife and daughter, all formerly of Kohala, and the three nice boys added since. The steamer time allowed us to take dinner with them and a chance to see the fine buildings of the Presbyterian Mission School, the Kamehameha School of Alaska for the Indians. The Sheldon Jackson Museum, corresponding to the Bishop Museum of Honolulu, is full of interest to the Indian student. Among other things were war-bonnets worn by men now Christian church-members at Sitka, medicine-men's outfits, etc.

Indian River Park at Sitka is beautiful in itself and has the best collection of some twenty totem poles to be seen, though they have been collected from other places in Alaska. There seem to be three classes of poles, family, burial and historical totems.

Most of the Indians are buried, with a small house built over the grave to keep away wild animals, but the rare burial totem poles have spaces in them for mixed bone and ashes. A family pole shows the relationships by the various animals representing the intermarried tribes. A historical pole recounts various happenings to the one represented in a similar manner. Two in the park had twin heads, one showed six rings where the rich owner had given six great potlatch feasts, several had high hats showing Russian influence, and some showed Russian features either in honor or caricature. Some were children and some were typical of ravens, various animals, etc. None of them are idols or in any way connected with worship. Some are twenty to forty feet high, and some are bare of paint and crumbling with age, as are a few of the ten or so at Wrangell.

Skagway is grandly situated at the head of Lynn Canal, surrounded by high snow-decked mountains and with glimpses of water, valley and two small glaciers. For the interior we go from here by train over the White Pass and Yukon Route for a little over a hundred miles and then take a river steamer down the mighty Yukon river. The railway scenery is grand, as

in crossing our American Rockies.

Winding and climbing we see many evidences of the old trail and old days of gold excitement on the Klondike. Twenty-one miles from Skagway is the 3,000 feet summit of the pass and the United States boundary, where we cross a corner of British Columbia and more of Yukon Territory. Here is Summit Lake, only twenty miles from the ocean over the pass, but whose waters flow 2200 miles to Behring Sea. Lake Bennett is passed and later Miles Canyon and the further White Horse Rapids, to White Horse, for a steamer of the same name. Because of the current we are over twice as long returning as going, two days to Dawson, and another day to Fort Yukon, several miles within the Arctic Circle. We spent eleven nights on this boat, with frequent stops for wood. We burned a cord an hour at from five to seven dollars a cord. It was much like old time Mississippi river travel, with our great stern wheel, etc. The first river was narrow and winding at the start, though after twenty-five miles we reach pretty Lake Labarge, thirty-four miles long and a few miles wide. Five Finger Rapids much further on, is interesting, as are the branch rivers, the occasional settler's and Indians' homes, the many dogs at each stop, the mountains and valleys, etc., etc.

Dawson is interesting as it lies at the junction of the Klondike and Yukon rivers. A walk or ride of some four miles up the Klondike and Bonanza creek shows the various mining operations well, both hydraulic mining on the walls and the huge dredges at work in the valleys. The greatest contrast came to me here. As I walked in the heat, with my umbrella up because of 92 degrees in the shade, with roses in bloom and birds singing, I found men driving pipes into the ground for steam to thaw it ahead of the dredges. At Fort Yukon it is frozen three feet under ground and *never* thaws and has not since the ice age. Once artificially thawed it stays so, except for freezing from the top as is usual elsewhere. We saw the proof of ice when the river bank caved in from time to time. Our warmest days were along here in the low interior, though the season is very short. A quarter is the smallest money used inland in Yukon Territory and Alaska and twenty-five cents was the price of a newspaper or of any small thing. Excellent moose steak is more common than beef at Dawson and caribou, mountain sheep, etc., may be obtained.

Having passed Eagle and Circle in Alaska we came to Fort Yukon on the flats. Here for about twenty-six days the

midnight sun may be seen. It was an interesting sight as it dipped almost to the tree tops, though moving horizontally so much more perceptibly. At last it seemed only to move from left to right, and then it began slowly to ascend again.

On the return we visited beautiful Lake Atlin, a day's journey by water from Caribou on the railway. This might well be the end of a side-trip from Skagway, where one could not take the river. Winding lake and snow-clad mountains give great charm to this scene. Each way we saw a moose swimming across an arm of the lake where it was some two miles wide, one of which we saw land and disappear in the bushes.

Returning from Skagway to Seattle, one wants to take a smaller boat to reach all points of interest. Any part of Alaska is full of interest and well worth seeing, and the cost of the trip is very reasonable. Aside from the special features mentioned, nugget and ivory jewelry are characteristic. White ivory is always walrus tusks, the yellow being mastodon ivory yellowed from long burial. This is found quite frequently in parts of Alaska and Yukon Territory.

ALBERT S. BAKER.

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Judge A. S. Mahaulu

THE community has suffered a great loss in the death of Judge Mahaulu. He was a Hawaiian of unusual character and ability; a just judge, and an active worker for Christ.

His father, P. Mahaulu in the missionary days of the Reverend John Emerson, was converted to Christianity and trained by "Father" Emerson to be skilful in agriculture.

His mother, Kalakona, taught by Mrs. Emerson household duties, became one of the good Christian women of Waialua Church.

Into this home Archie was born. His father had ambitions for his son, and secured his admission to the group of attendants at the Court of King Kalakaua. The influence of this group was far from good, and though he had opportunities for intellectual development, his Christian life was retarded.

Some years later the early Christian training of his home asserted itself and he became an earnest worker in the church. During the last few years Judge Mahaulu has ably filled positions of responsibility, such as treasurer of the Waialua Church, deacon, lay preacher, president of the Oahu Sunday School Association and district

superintendent of Sunday schools. It was through his earnest efforts that the beautiful stone arch and memorial tablet to "Father" and "Mother" Emerson were erected at the entrance to the Waialua Church grounds.

In his work as Judge of the District Court, he was called upon many times to handle cases of delinquent boys, and he always took a personal interest in such cases. He made it a habit to visit the Boys' Industrial School at Waialae frequently, and has from time to time given religious talks to the boys of the school.

A few months before his death he was appointed probation officer, and to be the first manager of the Detention Home.

The characteristics of Judge Mahaulu that stand out most plainly were his strength of will, his ambition to learn from every source and his great confidence in the Heavenly Father. He was a man who believed in prayer and who put the belief into practice. Trained as he was to speak eloquently in his native tongue and to use the English language with ease, he was able to reach a great many people with his earnest Christian message. He was always an active and interested member of the Hawaiian Board, serving on several of the committees with efficiency. His place in the Board and in the community of Waialua will be hard to fill, but the example which he has set for the young men of his race will always remain as a standard toward which these young men may work. If more of the young men would develop a similar strength of character and devotion to righteousness, a great impetus would be given to the Christian life of our land.

J. P. E.

♦ ♦ ♦

Chicago's Y. M. C. A. Hotel

BY RALPH RICHARDSON.

ON May 22, 1916, there was opened in Chicago a Young Men's Christian Association hotel. This hotel marks a new departure in the already varied work of the Association. The hotel (for men only) was built as a result of an investigation of the rooming houses and cheap hotels of Chicago, covering a period of two years. The investigators slept at these hotels and lodging houses and observed carefully the sanitary and moral conditions surrounding them. Their report showed that almost without exception a clean room in decent surroundings could not be secured in Chi-

cago for less than \$1.00 a night. The lodging houses which range in price from 15 cents to 50 cents a night were for the most part very unsanitary and the occupant of such a room was subjected to conditions far from uplifting.

This situation was brought to the attention of some of the wealthy families of Chicago, and as a result about three-fourths of a million dollars was pledged towards the building of the hotel to be operated by the Chicago Y. M. C. A.

Construction on this hotel was started late in the summer of 1915 and it was opened for business on May 22, 1916. The hotel is located just south of the loop which is Chicago's business district. It is conveniently located to four of the city's railroad terminals, and to both elevated and street car service. The hotel is of fire-proof construction, and is 19 stories in height. The first floor contains the dining room, lunch room, and general service counter, wash-rooms, etc. On the second floor are located the two large lobbies, seating over 300 men each, the general offices of the hotel, news stand, writing-room, etc. There are 16 floors of sleeping rooms with a total of 1821 rooms. The rooms are furnished with a comfortable bed, table, chair, looking-glass and rug. The rental varies from 30 cents to 50 cents a night, depending entirely on the location. The price is the same per night whether the occupant stays one night or a dozen. There is a large wash-room and shower baths on each floor, and towels are supplied free of charge.

While the hotel welcomes any self-respecting man, it was built primarily to accommodate the young man coming to Chicago as a stranger, as thousands of young men from the surrounding states come every year. Eventually if this class of men proves large enough in number to use all of the rooms of the hotel, they will be the only class served. It is probable, however, that there will always be rooms left for the visitors to and the transients in the city.

In addition to furnishing a comfortable clean room in decent surroundings, the hotel stands ready to extend certain definite kinds of service to its guests. At present the following kinds of service are offered:

1. An employment department offers its employment service to all guests of the hotel who care to avail themselves of it. (A membership fee of \$5.00 which gives a year's general privileges in the Chicago Association is charged for this service).

2. A variety of circumstances may cause a young man to need temporary financial

assistance while getting started on a new job. A personal service secretary gives his full time to such cases, and a way is usually found to help all deserving men over their difficulties.



The hotel reaches a dizzy height

3. A boarding house register is being compiled and will list and investigate rooms for young men throughout the city. When a young man stopping at the hotel has secured his job the service of this bureau will be offered free of charge. The hotel is as much interested in seeing that the young man is located permanently in congenial surroundings as in taking care of him the first week or two of his stay in the city. The Chicago Association has seven city departments in various parts of the city having dormitory accommodations, and men so desiring will be referred to these outlying departments for room accommodations. The prices in the dormitories range from \$1.75 to \$3.00 a week.

4. It has been found that many young men will avail themselves of an opportunity of a personal interview with a Christian businessman concerning various problems which young men face. The hotel is developing a staff of interviewers for this work and eventually the opportunity for such an interview will be given to every young man coming to the city to

Continued on page 234

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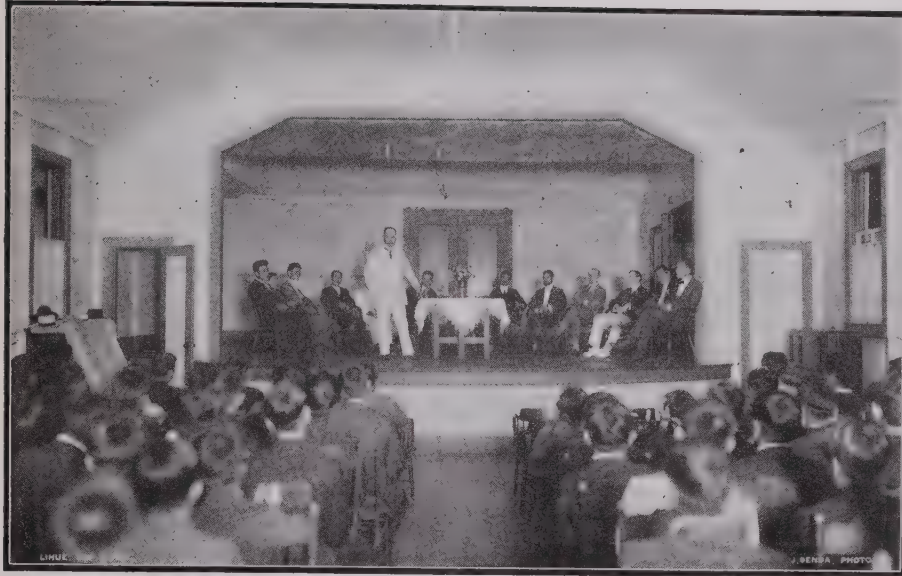
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Consul General Moroi addressing an audience at Lihue

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The Visit of Consul General Moroi to Kauai

By L. R. KILLAM.

Consul General Moroi spent two weeks in September upon Kauai studying the social and educational conditions of the Japanese people. He showed deep interest in the Hawaiian born Japanese and urged them to take advantage of every opportunity offered to help them become worthy American citizens.

On Sunday, September 17, Consul Moroi addressed the Japanese Young Men's clubs at a rally held at Lihue. Six clubs from different parts of the island were represented with 170 members present. Denchi Takuchi, a Mills school graduate, explained the work of the clubs. Several short talks were given by friends interested in the work and Consul Moroi was introduced by Mr. C. F. Loomis, secretary of the Kauai Y. M. C. A., who was in charge of the meeting. Consul Moroi spoke in substance as follows:

Hawaiian born young men of Japanese parentage should become true American citizens. The new citizenship law that the Japanese parliament had passed and that was effective would leave no difficulty in the way of Hawaiian-born Japanese becoming true American citizens.

The temptations for young men in the Hawaiian Islands to be ease-loving and idle are very strong but they must not yield to them. They must keep with them the great Japanese ideal of industry and perseverance. The true Japanese char-

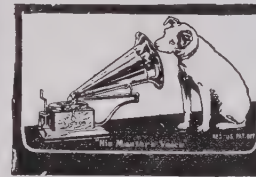
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acter is against idleness. There is no es-
sential difference between being good and
loyal Japanese and being good and loyal
Americans. The only difference is the ob-
ject of their affection. The hearts of Jap-
anese are toward the emperor while the
hearts of Americans are toward America.
The ideals of patriotism in both are the
same. The young men should bring the
love and patriotism of their father for
Japan and transfer it to love and patriotism
for America. America is watching the Ha-
waiian born Japanese and they should be-
come good and worthy citizens.

Consul General Moroi was deeply inter-
ested in the Japanese Young Men's clubs
and was greatly pleased with the interest
and enthusiasm shown in the meeting.

♦ ♦ ♦

Boy Scouts

The Boy Scouts of Honolulu will ever
remember the vacation season of 1916 with
a memory of the biggest event in the his-
tory of scouting in the Hawaiian Islands.
Camp Guild, which was the name of the
big camp on the beach at Kailua, was the
scene of the liveliest camp ever from Mon-
day morning, September 4, to Saturday,
September 9. It was a big show from start
to finish and the program was too big for
the week of camp. As one of the veteran
scoutmasters expressed it: "It was the best
boys camp that I have ever seen," and he
has been connected with scouting and boy
life in the open for a good many years.

Camp Guild was named after John
Guild, the worthy president of the local
council of the Boy Scouts. When the camp
was planned during the early weeks of the
spring, Commissioner Hayward with the
assistance of the scoutmasters and assist-
ants divided the work of entertainment and
camp organization among the men, estab-
lishing every detail so that nothing should
be left undone. And from the time camp
was pitched until the bugle blared out the
final "retreat" scoutmasters, assistants,
scouts and the little "Indian scouts" were
on the go with instructive and entertain-
ing features of scouting.

Leaving Honolulu on the morning of
September 4, the entire legion assembled
in the capitol grounds and marched through
the streets up Nuuanu to the Pali where
the troops were halted for an hour's rest
and lunch. And then the march was taken
up again and Camp Guild, which the "ad-
vance guard" had staked out, was reached
at 3:30. Baggage, tents and supplies were
transported by truck, and by 5 o'clock camp
was in order and the welcome swimming
call, which proved the most popular of the
entire outing, sounded a recess before the

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"kitchen police" ordered the mess call blown.

The site of the camp was beautifully placed directly to the windward of the windbreak of ironwood trees on the land of the Kaneohe Ranch Company, about 300 yards from the beach. The 68 tents of the Scouts and officials were placed in a large semi-circle facing the open parade ground and the big assembly "circus" tent, which also was the Scoutmasters' headquarters, and directly behind the camp colors. The ceremony of raising and lowering the colors was one of the patriotic features of the young citizens' camp.

Scouting activities consist of everything which tend to improve the physical, moral and mental well-being of the growing boy. And a distinctive thing about Scouts is that they like every branch of their constructive study, exercise and work. At camp, one of the most-sought jobs was that of "K. P.," translated in the terms of a potato peeler or a dish washer. These "kitchen police" were among the most faithful servants of their fellows during the entire camp.

A Scout does not take a tip, but a Scout does like to receive just reward for the work he accomplishes. And scouting gives it to him. The system of rewards comes as honors on his shield. One hundred red

marks mean a star on the escutcheon. And red marks were established as a basis for the rewards for camp duties, with demerits for violation of the Scout laws. These black demerit marks could only be wiped out with extra red marks. The system proved very interesting in every event, such as inspection, contests, guards, neatness and camp sanitation.

Through the generous gift of Duncan's Gymnasium and President John Guild, handsome silver loving cups were put up for the competitive events of scouting. President Guild's cup for the best drilled troop and the troop with the best discipline and appearance was won in close competition by Troop VI of the Japanese Y. M. C. A., scoutmaster Rolla K. Thomas. Troop II, Palama, and Troop IX, Kaimuki, came close in the drilling events.

The contests for the Duncan Cup, which was won last year by Troop I under Scoutmaster George Potter, consisted of events of scouting nature and were such events as could be accomplished by young and old scouts alike. The final award of the cup to be held for a year was made to Troop IV, Scoutmaster W. H. Hutton in charge. Troop IV won a total of 453.5 points. The contest consisted of speed in water boiling, scout pace, judging of

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weights and distances, first aid to the in-
jured, signalling, and "Kim's Game" or
tabulation of camp articles on a table from
memory.

The most interesting of the contests
were the first aid tests and the signalling
contest. In the first aid, which is one of
the biggest assets to the civil life of a boy
and to the community at large, five in-
juries were named and scout "victims" were
given first aid attention by the picked
scouts of each troop. Scoring was based
upon method of treatment and neatness of
bandages and splints. Description of the
treatment was required of each squad.

In the signalling tests, code messages were
sent and received by squads of each troop.
Accuracy was the prime factor in the tests,
although the rate of speed for the message
was faster than that required by the U. S.
Army in its wigwagging examinations. The
difficulty of sending a code message of 250
letters was handled in expert style, the win-
ning troop receiving but eight letters in-
correctly in the entire message.

Camp Guild offered the best outing
the Hawaiian Legion of the Boy Scouts of
America ever had. Two hundred boys
and leaders numbering 22, spent the week
in an enjoyable camp. The future of Ha-
waii is represented in many of the boys
who received citizenship training of the
highest order at this outing. It will be
forever remembered by many of the boys
as their first trip as registered scouts. For
the scout movement is growing rapidly in
Hawaii as it is elsewhere and with a much
larger number of registered scouts than
ever before, it means a big year for Hono-
lulu's boys, organized for a better com-
munity "good turn," not only daily, as their
cath requires, but forever as they are being
trained.

♦♦♦

Continued from page 230

locate. It may be that in time this service
can be extended to include a larger portion
of the guests of the hotel.

5. Men are constantly asking for in-
formation concerning the city, and for ad-
vice concerning personal problems. As far
as possible, these men are referred to the
secretaries and special effort is made to see
that their needs are met.

6. Each evening there is provided some
kind of entertainment in the large west
lobby. During the summer an orchestra
was secured and music was the principal
form of entertainment. In the fall and
winter months moving pictures, soloists and
stereopticon talks will be used to some ex-
tent. The idea of these entertainments is
to furnish an inducement to keep men with-

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on the streets. These entertainments are
all free of charge.

7. Each evening at 9:30 a brief vesper service is held in charge of one of the secretaries or an invited guest of the hotel. This service lasts fifteen minutes and the attendance for the first three months has averaged over 1000 per month. It is a very unusual thing in a large public hotel to have the announcement made that all the guests are cordially invited to join in a vesper service, but those in charge have been increasingly surprised at the response shown by the men in the hotel. Every Sunday evening a fellowship supper is held in the main dining room at 6 o'clock. After the supper an effort is made to get the men acquainted and an invited speaker closes with a fifteen minute inspirational talk. The attendance at these suppers has averaged around 100 for each Sunday evening.

8. The Inter-Church relationships of the hotel are still in the making, but the desire of the hotel is to relate to some church every young man that leaves the hotel for a permanent room in the city. A complete church directory of the city is kept and letters are sent to the pastors of the church nearest the young man's place of residence.

The hotel has been in operation four months on September 22. The total registration for the first month was 21,432, for the second month 28,768, for the third month 27,925. The prospects are that the fourth month will go over the 30,000 mark, which means an average of 1000 men a night. It becomes increasingly evident that getting business will be the least of the problems connected with the operation of the hotel. The real job that is on the hearts of the men connected with it, is to see that as far as possible every man who comes as a guest feels that it is not merely a great hotel, but an organization for Christian service. One of the problems that every great city faces is the assimilation into useful citizens of young men that are drawn to it. This is the task that the Y. M. C. A. hotel of Chicago has set for itself to accomplish.

♦ ♦ ♦

EVENTS
September

1. Mrs. Elizabeth Trash Abrahamsen files her genealogy in Federal Court, claiming kinship with Alapaiui, former king of Hawaii, and right to interest in Irvin Site. . . . New Inter-Island freight rates take effect despite objection; protest by Parker Ranch to come before Utilities Board at later date.

2. Local press prints report of pending deal between J. B. Castle and St. Francis Hotel Co. involving purchase of former's Waikiki home for hotel purposes. . . .

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"Mayor's Day" new Carnival festival, set for February 24th. . . . Opening of Hawaii Folo and Racing Club's meet at Kapiolani Park. . . . Queen Liliuokalani celebrates seventy-eighth birthday. . . . Susannah Wesley Home plans erection of new institution on land in Manoa Valley.

3. Mothers' League plans series of Friday afternoon matinees at Liberty Theatre for education of school children.

5. News of death of Albert Sunter, former Olaa coffee planter, in Berkeley, Cal., reaches Honolulu; was 76 years of age. . . . Morris K. Keohokalole, postmaster of Paia, Maui, arrested in San Francisco on charge of embezzlement. Leaves San Francisco on the morrow to enter defense in Honolulu.

6. Hilo has new Detention Home, non-sectarian in character, though built on grounds of Catholic school. Geo. C. Cooper, bookkeeper of Kealeku Sugar Co., is found murdered on railroad track near plantation office at Hana, Maui. . . . Baby elephant first of kind to arrive on Hawaiian soil, is installed in Kapiolani Park.

8. Jay A. Urice elected associate executive of Y. M. C. A. . . . Musketry school is opened by U. S. A. at Schofield Barracks. . . . Letters received by relatives on Kauai announce death of Francis Sinclair, author-poet and former owner of island of Niihau. . . . Prof. J. F. Rock back from Orient, brings valuable ornamental trees for Honolulu.

9. Japanese confesses to murder of Geo. C. Cooper of Maui; had harbored revenge for five years.

11. Fine new Chinese-American bank opens at corner of King and Nuuanu Sts. New Kakaako clubhouse is opened; considered finest of kind in islands. . . . Manoa Valley improvement starts with groundbreaking ceremonies at which Mayor and Supervisors preside. . . . Honolulu and Seattle Chambers of Commerce resume old discussion of direct steamship line; latter body reports failure to interest Hawaiian sugar men in refining plant on Sound.

14. T. Imai, Japanese Consular attache, brings interesting family from New York; wife an American woman.

15. Mautes protest before Utility Board against increased freight rates of Inter-Island Co.; prolonged fight between shippers and corporation in sight.

16. Healanis score fourth victory in four years in Regatta Day program.

18. Funeral services for the late Ellen Augusta Johnson at Central Union Church. Three hundred stevedores, mostly Hawaiians, strike for higher wages.

19. With Chamber of Commerce endorsement, work of making moving picture drama of islands begins.

20. Delegates sail for big Civic Convention at Hilo; county fair to be held in connection with conference.

❀ ❀ ❀

TREASURER'S STATEMENT.

August 21 to September 20, 1916.

RECEIPTS

A. B. C. F. M.	\$ 955.00
Auditorium	5.00
A. M. A.	1,000.00
Beretania Settlement	161.00
Board Building Fund	10.00
Bingham Premises	225.00
Colporteur Account	10.00
English-Portuguese Work	392.50
Filipino Work	15.00
Hawaii General Fund	6.00
Inter-Church Federation	25.00
Japanese Work	45.00

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Kauai General Fund	13.00
Maui General Fund	101.50
Oahu General Fund	502.55
Office Expense	.60

\$3,467.15

EXPENDITURES

A. B. C. F. M.	\$ 9.10
A. M. A.	19.14
Auditorium	4.40
Beretania Settlement	197.18
Bingham Premises	225.60
Chinese Work	\$ 35.15
Salaries	769.00

804.15

Colporteur Work	10.00
English-Portuguese Work	104.75
Salaries	1,411.00

1,515.75

General Fund	245.50
Grounds	32.50
Hawaiian Work	\$ 51.75
Salaries	774.00

825.75

Japanese Work	\$ 117.75
Salaries	966.00

1,083.75

Oahu Aid	25.00
Office Expense	154.31
Religious Educational Work	210.00
Sunday School Work	203.85

\$5,565.98

Excess of Expenditures over

Receipts	\$2,098.83
Overdraft	3,073.39
Bills Payable	3,000.00

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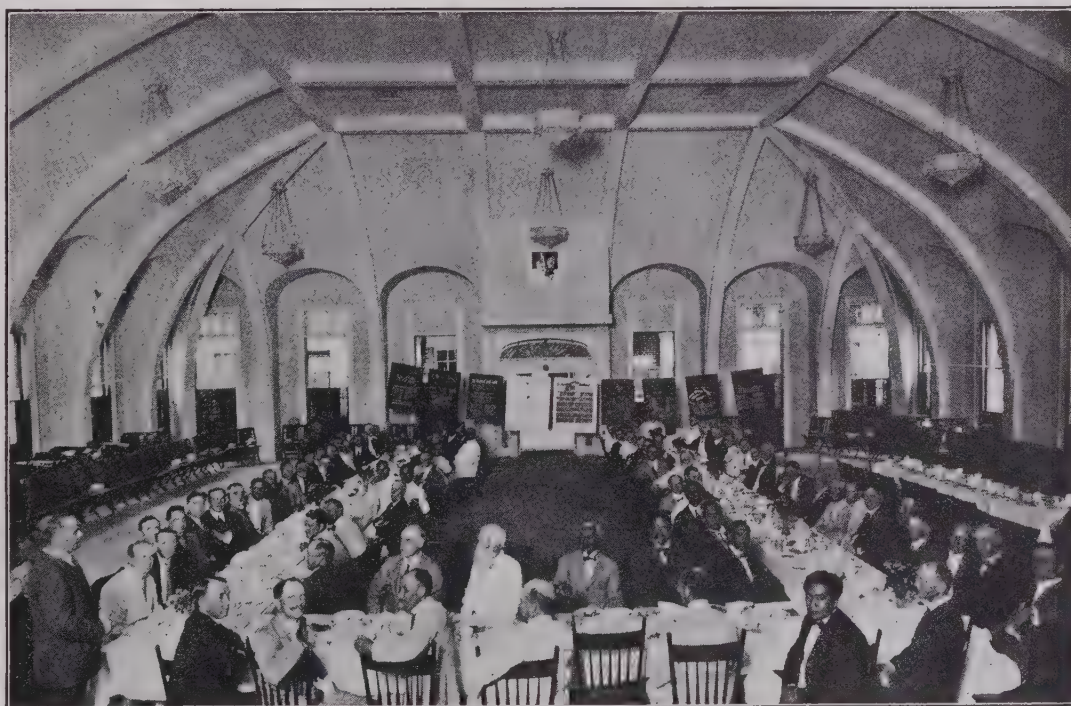
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Hawaiian Board Publicity Luncheon



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HONOLULU

November, 1916

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VOL. LXXIV.

HONOLULU, HAWAII, NOVEMBER, 1916.

No. 10.

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Entered October 27, 1902, at Honolulu, Hawaii,
as second class matter, under act of Congress
of March 3, 1879.

THE EBERSOLES.

THE LATEST news from Mr. Ebersole locates him in Austria in one of the prison camps, though we do not yet know which one. The splendid record of service made by the Y. M. C. A. of America in both Russia and the Central Empires paved the way for him wherever he went. We may think of him as the one most marked and helpful man in a community of from ten to twenty thousand prisoners among whom he is organizing every sort of helpful agency, physical, mental and spiritual. He is having a wider ministry than ever he had dreamed of. His opportunities of winning men to vital Christian faith are almost limitless. No mainland pastorate has anything like the outreach plus the downreach into the springs of character that are his privilege. Central Union Church and Honolulu are honored in having contributed him to this important work. Any such opportunity carries with it special trials. In a sense, Mr. Ebersole shares the lot of the prisoners, not in actual confinement but in being shut off from family and supporting friends. This trial has for its great compensation the experience of the sufficiency

of Christ as none not of like nature can. There are without doubt not a few physical hardships and there are the temptations inseparable from great tasks. It is here that his friends in Central Union Church can in a real measure share his privileges by keeping in close touch with him spiritually. He needs prayer support. Letters addressed to him in care of the International Y. M. C. A. Committee in New York will prove great hearteners. Just at this critical juncture also when he learns of the change of residence of Mrs. Ebersole and their two sons to California for reasons of health, he will appreciate every message bearing tidings of the deep and widely shared sympathy of this community with both him and them. The seven years residence of the four Ebersoles in Honolulu has endeared them to a large circle. Each one of them has had a peculiar helpful influence and they are missed. Tidings of them will be eagerly welcomed and in all their experiences they will be followed with loving solicitude.

❖

FINE PROGRESS.

The Vice Commission has opened battle in dead earnest. Backed by the two daily newspapers it proposes no quarter to commercialized vice in Honolulu. It has served notice upon Iwilei that the days of that pest hole are ended. Its first legal procedure will be against landlords who rent premises for purposes of prostitution. It proposes to carry the fight into all sections of the town where the evil is harbored. The main object will be to get the facts of the foul business to the notice of our reputable citizens and stir up the public opinion of the community. When the Legislature meets, the sentiment in favor of the red light injunction bill ought to be overwhelming enough to secure its passage. We trust the movement will issue also in the nomination and election of a sheriff and county attorney with backbone enough to enforce the law. The record of disregard for law in Honolulu is steadily growing darker. We believe, however, that the community is ripe for a change. It is the psychological moment for a great civic movement. The agitation on behalf of a bond issue which shall enable our city to install needed improvements points strongly in this direc-

tion. Let the civic spirit once become stirred and it will not stop short of a great moral uprising.

❖

A BEAUTIFUL LIFE.

Susan Dorcas Heapy is a name that will be treasured through life by many quiet folk all over this Territory. Mrs. Heapy was splendidly endowed with a physical frame of strength and abounding vitality. She had a largeness of power and an overflowing vigor which opened the way for the free entrance of her influence into every one she met. She was also a woman of unusual culture. Growing up in a home devoted to the cause of education, under a father whose life had been given to training the young, she had the advantage not only of sound instruction but also of wide travel while still young. She disciplined herself to observe, acquired several foreign languages and throughout life maintained a close acquaintance with the best things the world over. It was a delight to converse with her, her knowledge was so accurate and so inclusive. Her scholarship was not technical but human, for it was the human touch that always appealed most deeply to her. Best of all, she had a cultured spirit. One felt in her instinctively the presence and dominance of a soul that had known the discipline of long and varied spiritual experience. All these elements combined to form a personality of rare beauty. And all that she was and had was lavishly given to others. She was irresistibly drawn to everyone because every fellow human being was a child of the Great Father and therefore her brother, her sister. Her dominating characteristic was love for others, prompting her to serve them. She was beautifully unselfish. It was natural to her to give herself generously to children, to unmanageable girls, to anyone of any race or any social status, and all in the simplest, most friendly way possible. One could not but feel in her the touch of the Master. In the best sense she was a woman of the world, a type of the golden age dawning in this world. Because she loved much, she was much beloved and many a life is richer for her strengthening friendship. Such a character lives on in the conviction of all who know her. If God lives, then this spirit which held so much of the Great Father,

can never die. Was not this what Jesus meant when he said, "Because I live ye shall live also"?



JAPANESE LANGUAGE IN PUBLIC SCHOOLS.

The Star-Bulletin recently printed a very thoughtful and interesting letter from Mr. B. T. Tsuji, a student in the College of Hawaii, urging the inclusion of the Japanese language in the curriculum of the public schools of the Territory. His arguments in general were sound, and the spirit of the article good. The fear of the influence of Buddhistic teachings in the Japanese private schools, predisposing the pupils to irreligion because of the Christian trend in government schools, is hardly justified, because it is quite clear that the teaching of religion in schools maintained by Japanese to keep alive their language in their children is already meeting widespread condemnation among their supporters. If it were not for the mistaken financial aid given by plantation authorities to Buddhist institutions these would die a speedy and natural death in the Islands. As it is, the independent schools are steadily winning over those tied to Buddhist denominations and maintaining religious propaganda. The contention that permanent residents of Japanese birth should retain allegiance to Japan can hardly be gainsaid, so long as America denies to people of this race the privilege of naturalization, for they must continue to be loyal to Dai Nippon or else each become that melancholy nondescript, a man without a country. The folly of our national policy in forcing any of its permanent inhabitants to remain alien becomes only too clear when such a plea as that of Mr. Tsuji is publicly advanced. Now as to his main thesis that the Japanese language should be taught in our public schools thus ending the regime of privately sustained institutions that perform this function, it may be said that there is a most excellent reason why Japanese ought not to be taught in America to any except a very small number of special students. That reason is found in the wall of linguistic separation maintained by Japan in the retention of the Chinese character. With all its marvelous advance in the arts and sciences this nation not only still keeps intact the greatest hindrance to the wide understanding of its real spirit by foreigners, but also binds upon its young people a grievous and entirely needless burden in the utterly non-scientific ideograph. To learn to read and write Japanese should be a matter of a very few weeks at most

to the boys and girls of that country, whereas it occupies weary years extending throughout the entire educational period. The Roman character perfectly conveys all the sounds in the Japanese language and that with the use of fewer letters than in our Caucasian tongues. The employment of this character would soon banish most of the jargon indistinguishable to uneducated people which arises from the multiplication of words with exactly the same sound but widely different meaning that constitutes one chief difficulty in learning modern Japanese. There is no question that if Japan had the courage to dispense with the Chinese character and substitute the Roman letter, thousands upon thousands of Americans would take up the study of the language and become familiar with many of the treasures in the wealth of literature open to Japanese students. The Far East is non-understandable to the West, largely because its literature is interned. The heart of the people is thus as securely padlocked as the country was up to the day of Commodore Perry. That such a radical step as the abandonment of the ideograph for the Roman letter would demand real courage is evident to anyone with only a cursory acquaintance with Japanese. The generation that would do such a heroic deed would suffer to the day of its death but it would be a vicarious sacrifice that would bless the entire world and most of all the nation that was capable of such self-abnegation. Until, however, some such supreme act shall attest the determination of Japan to tear down its wall of cultural separation from the rest of the world, to argue in favor of introducing the study of Japanese into our public school system is talking against a tornado. The curriculum is too crowded as it is and any new claimant for entrance must get rid of all superfluous adipose tissue before it strives to squeeze its way in.



A NEW ROLE OF THE SCOUTS.

The eleventh day of November will be a great day for Honolulu, for it will mark another step in the slow and toilsome fight against the White Plague. When first the forward moving people of this city began in earnest to push this battle, it seemed as though with our climate and with the enthusiasm of the large company engaged in the enterprise statistics ought soon to show that in this Territory the White Plague is doomed. But now after years of faithful work, with two model sanatoria, one at Leahi and another on Maui, with Pa-Ola Day Camp, with an up-to-date nursing service covering the city, and with a wide

educational propaganda, we show a gain, to be sure, but no startling victory. Fortunately, this outcome discourages no one. It is recognized that the practical eradication of this disease in a community like ours is bound to be a matter of many years.

Meantime the latest proposition to put the whole force of the Boy Scouts behind the fight against the White Plague is one of the best moves yet made. Their function is to be the sale of Red Cross Christmas seals, the proceeds of which are to be applied to the anti-tuberculosis campaign. Their motto is "thorough" and few will elude their vigilance. They expect to cover the entire city in one day. In order to do their work well, they will engage in it intelligently. In other words, each boy will become an anti-tuberculosis fighter. He will learn how this enemy is to be met and floored. In New York and other cities where boys have been enlisted in a campaign for good order, lawfulness and cleanliness, they have done wonders. The explanation is that boys make ideal propagandists. They tell other boys, they teach their elders and they popularize the reform which they advocate. Hence the enlistment of the Scouts in our warfare against the White Plague is a decidedly hopeful move. Let every Honolulan rally to the support of the cause by helping the boys to a larger sale of the Red Cross seals than Honolulu has ever yet known.



A DETENTION HOME AT LAST.

The Legislature did its part and appropriated \$7000 for a detention home for juveniles but the Governor saw no way to utilize this amount and hung up the appropriation. Meantime the question of what to do with boys and girls under detention through lack of homes, whether under arrest or awaiting trial, or pending transportation to the Industrial School grew more and more urgent. Finally the city fathers of Honolulu took the bull by the horns and appropriated \$2500 for the maintenance of a Detention Home for boys for the first year. Inasmuch as the laws of the Territory provide that institutions of this nature must be under the direction of the Board of Industrial Schools, the latter immediately set to work and secured the old Hart place at 1485 Nuuanu Street, which had been used for years as the headquarters of the Japanese Home for children until this institution recently moved into its new building. This house the Board nicely fitted up and installed Mr. Joseph Leal, the new probation officer, and Mrs. Leal in charge. Here boys awaiting trial or homes to which the Court

desires to assign them or removal to the Waialae School will be cared for. The Home is already running and bodes much for the future of our city. Of course, this is but a temporary expedient, it is only for boys, while girls, who should equally with boys have the advantages of a like Home, must still be sent to the Industrial School, which for many of them is an injustice and an injury. Mr. and Mrs. Leal also are decidedly experimental, but any move in the right direction is an advance. There is in some quarters criticism of the appointment of Mr. Leal as probation officer after his checkered career. It is certainly a dangerous venture to choose a man of such limited experience in boy culture for the kind of juvenile oversight required in Honolulu. But Judge Whitney has had so much to do with these boys and has their interests so fully at heart that his favorable judgment commands the respect of thoughtful citizens. We therefore hope much from this new instrument for helping our boys, and congratulate both the Supervisors and the Board of Industrial Schools upon having established a bona fide detention home.

D. S.

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Wailuku Union Church Celebrates

The fiftieth anniversary of the founding of Wailuku Union church was a recent event of interest throughout the Islands.

The first of a series of services in honor of this occasion was held on Sunday afternoon, October 8, with an organ recital by Miss Mary E. Hoffman, preceding.

In an appropriate sermon the minister, Rev. Rowland B. Dodge, spoke upon "The Inheritance of Faith." Many tender memories were awakened by the words that dealt with the history of the organization, which is the oldest union church on Maui. Mrs. George N. Weight, Jr., was installed the new deaconess of the church, and nine new members from among the young people of Wailuku were received into the church. At the close of the preaching service the Lord's Supper was celebrated.

On Sunday evening Rev. Henry P. Judd spoke in a strong and interesting manner upon the work of the Hawaiian Board, from which body he brought greetings. The next speaker was Ensign Puck of the Salvation Army, who told about the organization he represented and expressed his own hearty aloha for the Wailuku Union Church and its members.

Rev. J. Charles Villiers brought hearty

greetings from the Church of the Good Shepherd. He spoke of interesting historical events in missionary days in Wailuku and on the Islands, and of the hearty and cordial relations that exist in the Christian work on Maui. Rev. Frank S. Scudder spoke most tenderly of the work of the Wailuku Church.

On Monday morning and afternoon a meeting of the ministers of central and west Maui was held. Miss Gertrude B. Judd read a paper upon "What do men live by." Rev. E. E. Pleasant gave a passage in exegesis from Galatians, while two visitors from Honolulu, Rev. Frank S. Scudder and Rev. Henry P. Judd, spoke upon "Church Music" and "Preaching." An excellent sermon was delivered by Rev. J. Fukuda of Paia upon "Love, the greatest thing in the world." This was translated into English and then into Hawaiian.

On Monday night an interesting service was held at the Union Church to which other nationalities besides English-speaking people were invited. By vote of the standing committee and the church the hospitality of the organization was extended to Filipinos, who had expressed a desire to become Christians. Thirty-six were baptized by Rev. Henry P. Judd. It was clearly stated by the minister of the church that this baptismal service in no way made those who received the rite members of the church, but that they were on probation until such time as a Filipino church could be organized on Maui, when they would then be taken in as charter members of the new organization.

On Tuesday evening the final service was held in the Town Hall. It was in the nature of an anniversary and roll call with a delightful social following. Letters of congratulation were read by the clerk, Judge W. A. McKay, from other churches and individuals who had been invited to attend. The minutes of the first council which organized the church were read by Mr. Dodge. At the roll call those present responded in many instances with a few remarks, readings on religious subjects from religious writers, or by a passage of Scripture. Under a committee consisting of W. Leslie West, Mrs. O. J. Whitehead and Mrs. Geo. N. Weight, Jr., delicious refreshments were served and the anniversary meeting made a great success. The chairman of the finance committee and treasurer of the church, Mr. West, announced that there were several more donations to the church debt expected in the next few days. With these and the generous aid of friends of the church the remaining debt of \$2,500 on the church

building would be cleared. This announcement was received with great enthusiasm by the audience.

The service closed with the singing of "Blest Be the Tie That Binds," and the Mizpah benediction.

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Changing Time

The idea of changing time, or of advancing time as it is generally known, has reached, very largely, around the world. Word comes that time, throughout Chile, will be changed to the true meridian, which means an advance of approximately 16 minutes. The various concessions in Shanghai, China, are also talking of advancing their clocks to permit of enjoying more daylight out of working hours. Chicago is advocating an advance. Cleveland has brought it about and now New York, through the Merchants' Association, is to ask the National Chamber of Commerce to submit to its members a referendum on the question of "saving daylight" by setting the clock forward one hour during the summer months from June 1st to September 30th, in every locality in the United States.

The question has been discussed, in its application to Honolulu, through this Chamber, but nothing definite has been decided. Sooner or later our members may be called upon to express an opinion on the suggested referendum from the National Chamber and it behooves us, therefore, to again think about an advance of the Honolulu clocks and be ready to voice our sentiments when the referendum arrives.—*Honolulu, Official Organ Chamber of Commerce.*

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Kohala Girls' School

The Board of Managers wish to acknowledge a check for \$5000 towards the new building from one who has been away for the summer and just returned. Perhaps there are others who have been approached, but have delayed giving by reason of absence. A few more gifts like the above would set the hammers to ringing on the new building. Total contributions are now \$25,000 (part for endowment). The school needs \$50,000 for building and endowment.

THE PUBLICITY LUNCHEON

THAT the Hawaiian Board has entered upon a new era in its development is apparent not only to its members and friends but also to others who are observers of the current of affairs. The splendid new Mission Memorial is a tangible expression of the new spirit permeating the Board. The re-organization of the staff workers and a fully developed plan of field secretaries is also along this line of new things that are planned to meet the new era in Christian work in Hawaii. The evangelistic meetings already held by a quartet of the Board field secretaries on Hawaii and on Kauai are further evidences of the awakening of the Board to the infinite possibilities in the large region of Christian service throughout the Territory. The recent Publicity Luncheon held in the Auditorium on Thursday, October 5, was a sure indication that the progressive and modern spirit is prevalent in the Board. The idea originated in the minds of several of the members of the Secretarial Council and it was the Council that planned and carried out the scheme, with the able assistance of several of the ladies connected with the families of the secretaries. The lunch was provided by the Y. W. C. A., and was served by the students of the Board Bible School under the supervision of the ladies of the Council. At the speakers' table sat Messrs. F. J. Lowrey, president of the Board, who introduced the speakers, Dr. Scudder, Hon. R. Moroi, Japanese Consul, P. C. Jones, former president of the Board, F. S. Scudder, N. C. Schenck, J. P. Erdman, A. Akana, Theo. Richards

and H. P. Judd. At the other tables were almost ninety representative business and professional men, in many walks of life, indicating how widely known the work of the Board is becoming in the metropolis of the Islands. Splendid attention was paid to the explanation of some of the charts that had been prepared under the direction of Rev. N. C. Schenck. Messrs. F. S. Scudder and H. P. Judd pointed out the salient features of two of these charts, one of which showed the growth in church membership during the past ten years, and the other depicted the aim of the Board and the means to be used in hitting the target. There were three addresses, by Messrs. A. Akana, N. C. Schenck and J. P. Erdman. These are printed on other pages of this issue and will show the clear and strong way in which the work of the Board was portrayed and the needs of the Board for enlarged resources set forth if the Board is to enter the doors of opportunity that lie open before it on every hand.

Many of those present at the lunch had never before entered the building, and several expressions of appreciation of the beauty and utility of the Mission Memorial were heard. It was the first time that an enterprise of this character had been undertaken, and those responsible for the affair are of the opinion that it was a great success and that it will result in a more intelligent attitude towards the Board and an awakening in the community to the part that the Board must take in the evangelization of Hawaii. H. P. J.

Hawaii Needs the Gospel

Address delivered by the Rev.

J. P. Erdman, at the Publicity Luncheon.

“GENTLEMEN: We are here today to catch a birdseye view of the biggest agency of vital Christianity in the Territory. We have some large churches which touch a few hundreds; there are other useful organizations, such as the Y. M. C. A., Palama Settlement, the Associated Charities, that touch a few hundreds more; but the Hawaiian Board in its many ramifications reaches thousands—thousands not of one nationality, but of every nationality in our Islands.

“We have union churches for the Anglo-Saxon population, Hawaiian churches of course for the Hawaiians, Japanese for the Japanese, Chinese churches for the Chinese, Filipino churches for the Filipinos, Portuguese churches for the Portuguese, Spanish missions for the Spanish-speaking peoples; social settlements in various parts of the land and large educational institutions in which are hundreds of our

boys and girls. The Hawaiian Board is an enterprise of great magnitude.

“Now here is the proposition with which we come to you today. The hope of Hawaii is the Christian religion; the hope of religion is the Christian church; the Hawaiian Board aims to develop the life and efficiency of Christian churches. Whatever mistakes the church may have made in the past, it is still true that the church is the institution which holds the highest ideals before men, the place where men can get power to realize these ideals.

“We have our Iwilei problem in Honolulu and similar problems in many parts of the Territory; we have our monthly record of booze and crime. Why? Because too few persons are real Christians; because we ourselves are not sufficiently loyal to the ideals Christ has given us. It will not be adequate simply to have the Anglo-Saxon element Christian.

“If we are to cleanse our land we must raise the moral tone, raise the standard of character among Hawaiians, Japanese, Chinese and Filipinos as well. There is no way to do this but to bring these peoples

into vital relationship with Christ. The best citizen is the Christian citizen. The business of the Hawaiian Board is to make Christians, not in name only but real honor-bright Christians.

“All clubs, civic conventions, and so forth, are useful activities of the community, but after all they can accomplish little unless there is staunch Christian character in a multitude of individuals in the community. I speak of this to show the tremendous importance of the work the Hawaiian Board is doing. It is foundation work upon which every other valuable structure is built. It is as wide as the Territory and as deep as the souls of men.

“This work has been going on for decades and today is better equipped with live men and efficient machinery than ever before. The work still to be done is stupendous. We need the interest and active co-operation of every man who desires to see this land strong and righteous.”

Prepared for Our Tasks

Address delivered by the Rev.

N. C. Schenck, at the Publicity Luncheon.
Mr. Chairman and Gentlemen:

SO far as I have been able to find out during my sojourn in this beautiful land this is the first occasion of its kind given by the Hawaiian Board and I presume that it is along the line of the saying of one of our American philosophers who said, "If you would enjoy the taste of pie, live mostly on bread." I hope that you who have gathered here have had enough of the bread of life to be ready for the pie course. We are here to call attention to the fact, than "Man shall not live by bread alone." At this point the philosopher's word ceases and the word of the Bible gives a more complete meaning to the idea when it says that "Men shall live by every word that proceedeth out of the mouth of God." It may be that this is a rare occasion, but we hope that it will not be so rare in the future. We have no apology to offer when we ask a group of responsible businessmen of Honolulu to come to consider some definite work of the Kingdom of God.

This age has not come to the place where the men of today have forgotten their father's God. The world warfare has called men to see the failure of materialism, rationalism, and agnosticism to bring about the proper relationship between man and man. Throughout our own country a growing enthusiasm for definite consecration to Christian service seems to be evident. In the city of Philadelphia alone 140,000 men have organized themselves into a religious organization called, "The Stone Men," with the definite purpose to know more about, and do more for, the religion of Jesus Christ.

It is with great enthusiasm, therefore, that we have met today in this building erected as a tribute to our forefathers, in response to a definite call of an organization consecrated to religious service. This building itself is a tribute to your own belief in the value of spiritual service, for it is not a monument of solid granite but a practical equipment for future service.

It is said that "Opportunity never knocks at the door of the unprepared" and in presenting to you some of the facts which are before you today on the charts and the addresses which you see and hear, the Hawaiian Board wants to be recognized as knowing the truth of this statement.

The only apology which we have a right to offer will come if we fail to make the opportunities ahead of us and around

Facts of Board's Work Brought Out in Publicity Luncheon

One hundred ten churches have over 9,000 members.

Hawaiian church membership shows one in eight of population.

Chinese church membership shows one in forty of population.

Filipino church membership shows one in fifty-seven of population.

Union church membership shows one in thirteen of population.

Japanese churches show one in fifty-five of population.

Portuguese churches show one in eighty-seven of population.

The Board is encouraging systematic giving. The average contribution per member outside of Central Union Church is now 28c per member—about one-half of 1 cent per week.

The Board maintains four Christian newspapers in as many languages.

The Hawaiian Board Bible school is for the preparation of young men of various nationalities for the ministry.

The Hawaiian Board Book Rooms is a supply center for Sunday schools and churches.

Five field secretaries are in close touch with the Christian work throughout the Territory.

Another field secretary is needed.

The Board maintains educational institutions and social settlements.

The Board has recently been housed in the Mission Memorial Building, on old mission ground, Waikiki of Kawaiahao Church.

15,220 Filipinos are in the Territory. The Board seeks to develop this new field.

The Board raises a budget of over \$60,000 annually.

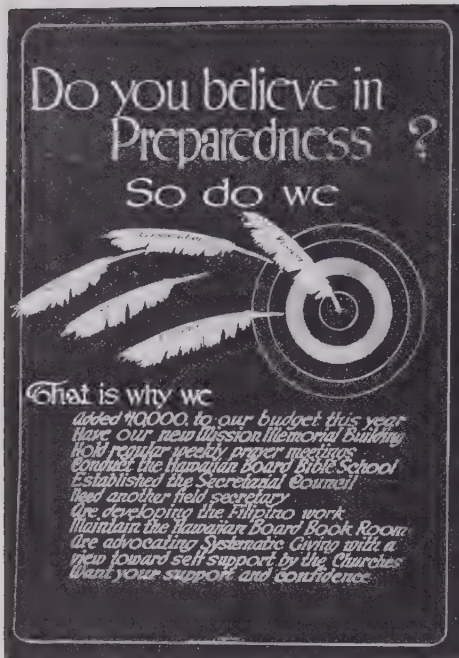
Because of imperative demands, \$10,000 more are needed for next year.

us look big enough, and in this I believe we honor the minds of trained businessmen. They are not trained to see trifles but to see big things and far-reaching things. I have never seen them balk before a proposition that is big enough for their eyes to look at. And gentlemen this is your business. We are your agents. When we cease to regard ourselves in this capacity we cease to be efficient; and when you refuse to accept your part of the trust, the progress of the work is lessened.

We wish to impress upon your minds today three things which enter into our reasons for calling you here to break bread with us. In the first place, the Hawaiian Board aims to have something to contribute to the mixture of mankind which is being perfected here. We hear frequent references about our islands constituting the "melting pot" of the nations and we are sometimes referred to as the great experiment among the races. Successful as this experiment seems to be, it is an axiom of our life here, that in order to make the mixture perfect you must have something to mix. If I rightly understand the history of this movement so far I think the uplifting influence of our forefathers has made possible the broad foundation upon which we live so peacefully today. The Hawaiian Board wants to be a good mixer but the Hawaiian Board wants to have something to contribute in this mixing process which will make the whole mixture of more value. I cannot see how the process of mixing the races together with no effort toward cleansing and purifying and exalting the standards of each and of all will accomplish any constructive good. In fact I think I may safely say that to aim at being a good mixer and to have no uplifting influence is as narrow and short-sighted a policy as that of the ascetic cenobite in the rock hewn fastness of the Alps. The Hawaiian Board, therefore, seeks to do its work on a definite constructed basis. It does not wish to neglect the spiritual values of life. It seeks to put them first.

Secondly, the Board has the best opportunity of any organization in the islands to meet the needs of the people. Its work is centralized, its equipment is good, it is self-supported and directed, and it has a noble heritage. The call of the present and the impelling power of the past combine to demand that we go forward.

In the third place, the Hawaiian Board is entering upon a new era of its opportunity. Some people say that its work is finished. It is true that the days of the early missionaries are over but we need in this generation and in the days to come,



This chart is self-explanatory. Emphasis of the fact is made on the preceding page.

more missionaries but of the same Godlike type, who will accept the obligation which the 231,000 people of these islands constitute for spiritual things. When you realize that after all these years the membership in the Hawaiian churches is one out of eight Hawaiians, of the Union church one out of 13, Chinese one out of 40, Japanese one out of 55; Filipino one out of 57, and the Portuguese one out of 87 you can realize that so far as these figures speak truly, we have just begun upon our task.

This is a transition time, I am told, in this territory in many ways and I believe thoroughly that it is a transition time in the work of the Hawaiian Board. We ask for your patience lest perchance it take a little longer than you seem to think it ought to take for us to get adjusted to the new order of things, but we accept the confidence which you have placed in us by your presence here today and we ask that you will accept from the Hawaiian Board the promise that so far as those who are connected with its activities are concerned, they will endeavor to put the best and most business-like matters to effect in carrying out its work; and we believe that as a result of our closer relationship, our greater co-operation, and our mutual confidence, the Hawaiian Board will contribute in the future as it has in the past—a noble part in the development and progress of Hawaii.

The Young People of Hawaii

Address delivered by the Rev.
A. Akana, at the Publicity Luncheon.

THE newest, and one of the most important developments in the activities of the Hawaiian Board has been the creation of a department the object of which is to promote, and to care for, the spiritual welfare of the young people of Hawaii nei. This includes the young people of all the different nationalities in these islands. The importance, or the significance of this forward step, may be fully realized when we consider that future civilization, as well as the future religious life of these islands depends to a great extent, upon the kind of young men and women we make today,—that the character of our future civilization in Hawaii is going to be determined by the nature of the interests of our young people of today. The time is ripe when special lines of vigorous, religious work



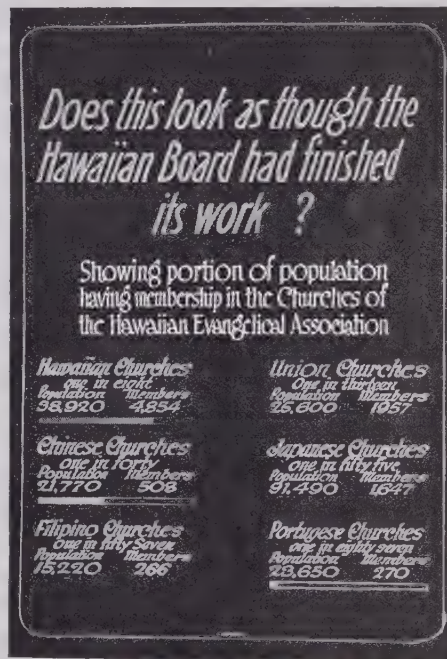
The committees of the Board are represented by the points of the star. The radiating lines show the islands reached.

firmly than ever before, the basis of the brotherhood of man.

"In order to appreciate the tasks and the needs of the new department, let us know the problems of the young people of Hawaii. But, time would not permit me to enumerate all of them, therefore I shall mention only a few of the most important ones for this occasion:

"1. The language problem.

"The English language and the civilization and system of education which accompanied it are great things to have, but oh, the problems which they create in the midst of non-English speaking peoples! Perhaps, no where else in the world is this fact so noticeable as in the Hawaiian Islands. Among the many interests which have been affected by the changes caused by these three forces, is the religious work of the Territory. Dividing lines have appeared between the adults who do not know how to use the English language, and who do not fully appreciate the advantages of the present civilization, and of the new system of education, and the young people who are brought up in our schools and who use, more or less, the English language. These dividing lines have also appeared between the adults who use the English language and those who do not. Consequently, conflicts have arisen, and differences of opinion have appeared, many of which have seriously disturbed the religious interests of many new converts, both of



This was one of the most effective charts shown at the luncheon.

should be inaugurated to harness our new forces, and to subject them to the controlling power of the Almighty.

"To neglect to do this, or to continue to do as we have done heretofore, is to neglect our opportunity to share in the shaping of the future destiny of our beloved islands. To neglect to do this would be to cast aside the special privilege that God has given to us of establishing more

and young. Thus, we find many who are following the spirit and the custom of the past, while others are moving according to the spirit and ideals of today. Perhaps, there is no better place where this fact can be clearly seen than in the Hawaiian churches of today. The old Hawaiians would move one way while the younger generation would move in another. The English speaking Hawaiian would follow modern ideals of life and work while the others linger in the past.

"And so we find, that, as years come and go, the gap between these divisions appears to be growing wider and wider, and every indication points to the fact that unless the adults and the leaders of religion in Hawaii would make more adequate provision for the welfare of the young people of today, this gap will widen into serious disadvantages to the future life and activities of the churches in Honolulu.

"2. The elimination of the Christian teachings in our public schools.

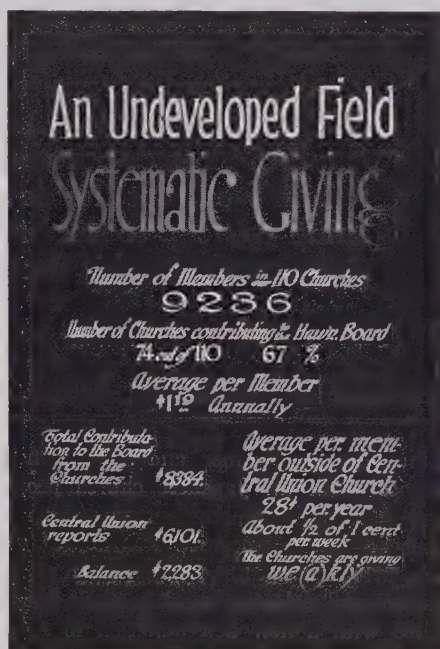
"The public schools, including high schools are some of the most powerful centers for the work of remoulding and of shaping the character and destiny of our young people. Yet the highest ideals of life as embodied in Christ are hardly taught in these institutions. Five days in the week are spent by the young people in the work of these institutions, while a very small fraction of that week is given over to the character-building work of our churches. Thus, we see how the intellectual preparation of our young people runs way ahead of their spiritual and moral preparation; and, it is no wonder that there are very few, comparatively, of the young people of our islands who are interested in spiritual matters. Out of the total of about 32,000 young people in our Territory, hardly 50 per cent of this number is reached by us. This, indeed, is a very small proportion, and the call for an immediate increase in the roll of young Christians is certainly very imperative.

"3. The open Sunday.

"Some of the unrestricted life of pleasure, has invaded the sanctity and the holiness of the day set aside for the worship of God. All forms of amusements have full sway every Sunday. The Sundays in Hawaii, are now marked out, not by the ringing of the bells of God's temples, but by the blasts of automobiles, by the music and the shouts of joy riders and other amusement seekers, and by the drills of the National Guard in its preparation to resist foreign invasion.

"4. Social relationship.

"The increase of prosperity in our land has brought into our midst certain social differences which affect our religious work. The political differences of many nationalities in these islands have also affected our religious work. The increase in the cost of living has created a very difficult situation and the sharp competition which is raging in Hawaii has brought about a condition of life which is not very favorable for the spiritual development of the young people. Thus we find the question of 'bread and butter' to be foremost in



This chart shows that the churches are giving we(a)kly. The Board is encouraging systematic giving.

the daily discussions of our educated young men and women. Religion occupies a very small place in the hearts and minds of most of them. 'How to get money' is their paramount issue, and 'get money' is their daily slogan.

"And so we see that it is in the midst of these mighty forces that the young lives of today are existing; and it is in the midst of these powerful influences that we are to carry the gospel of Jesus Christ to the young people of Hawaii.

"How are we going to accomplish this great and very necessary undertaking?

"The answer to this question will be our future task:

"1. Through the Sunday school which is the teaching force of the church, and which is harnessing the people of all colors, of all ages and of all the different walks of life for the church of Jesus Christ. It

is teaching them the word of God as well as making them the intellectual powers of the church. It is establishing wholesome religious habits in the lives of young people, and it is endeavoring to get them away from the influences such as have been referred to.

"2. Through the Christian Endeavor Society which is the practical working force of the church among the young people. This department of work is making practical application of Sunday school teachings, and it is preparing the young under its care and leadership to become efficient church workers. Together with the church and Sunday school, it is endeavoring to counteract the unwholesome influences of our present day. Head, heart and hands must go together in the fight against evil, and this is the principle which the C. E. is endeavoring to carry out fully.

"Because the C. E. is the newest phase of the Board's activity, I shall emphasize the work of this department.

"Already there are about 3000 members in our C. E. organization. This number is steadily increasing. Through the new system of the C. E., the young people will be given adequate preparation, and the working efficiency of our churches will be increased. Through the C. E. training which is now given in the post-graduate department of the Honolulu Bible Training School, the future C. E. leaders will be adequately equipped for field work. Through lectures at the Association meetings and through the printed columns of our circulars, our workers in the field will be constantly helped. But, all of these plans and preparations are hardly adequate to meet the demands of the work today. We are still behind in our equipment. There is need of pay field workers and trainers, one for each nationality.

"At the present, we are depending on the good will of our faithful workers who have but very little time to give to the work. There is need of raising the standard of C. E. training among our young people and there is need of getting help to our very poor C. E. societies in the different parts of the Territory.

"Gentlemen, this kind of business cannot continue if our endeavors for the spiritual welfare of the young people of Hawaii is going to bear fruit worthy of God's approval. The Hawaiian department of the C. E. has felt these needs very keenly, and for this reason, it has gone ahead to raise a sustaining fund to help develop the work of that department. We, of the Board, should follow suite. The central office of the young people's work is

hardly adequate to meet the pressing needs of the field today and I have all I can do to keep pace with the constant and numerous calls from the different quarters of Hawaii nei. In connection with our C. E. work, the introduction of English-speaking services for the young people in the different churches in these islands is imperative at this moment, and proper preparations for carrying this work out cost money. So it is with the work of translating materials for use by the different nationalities in our field.

"Gentlemen: Hawaii is specially designated by the Almighty to be the chief center in the Pacific for bringing the nations of the world together. This task is for you and for me to accomplish. And, if we are going to do something, we must begin with young people. Therefore, the young people's department of the Hawaiian Board offers to you all an opportunity to share in this great and most important undertaking for the church of Jesus Christ in Hawaii."

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Field Secretaries Visit Kauai

A new feature of the work of the Hawaiian Board is the organization of a quartet of the field secretaries for the holding of evangelistic meetings on the various islands. The first venture in this line of effort was on the Island of Hawaii immediately after the Annual Meeting, at which time Messrs. Richards, Erdman, Schenck and Judd, assisted by Messrs. Lydgate, Anderson and others made a tour in the Hilo, Hamakua and South Kohala districts and preached the gospel in churches, halls and camps and awakened interest in Christian work, as well as led lives to the Master of us all.

The field secretaries have recently conducted a second series of such meetings. The Island of Kauai was visited by Messrs. Erdman, Scudder, Akana and Judd at the time of the semi-annual meeting of the Kauai Evangelical Association in Lihue from October 18 to 20. These four field secretaries took part in the work of the Association, giving addresses and engaging in the discussion of subjects of importance and vital to the life of the churches on Kauai, such as Sunday work and recreation, ministerial education, temperance, the supply of pastors. Mr. Akana spoke on "The Responsibility of the Few," Mr. Erdman's subject was "The Significance of Prayer" and Mr. Judd spoke on "The Significance of the Righteous Life." Rev. J. M. Lydgate, pastor of the Lihue church, had as his subject "The Need of a Spiritual Awakening in the Churches." While in

From the South Seas

WHAT say you, silent soul of mine?
Do we slip to the great beyond from here,
As a ship that sails to the Southwest clear?
Unwittingly do we cross the line,
Nor heaven nor earth gives ere a sign
Of the new, the untried hemisphere?
And when, thru the sunset's golden bars,
We sleep 'neath the glory of new stars,
Shall we wake from the rest of the West so dear
Where the orientation of life begins?
Shall the loss of our western day seem least,
When we greet the dawn of the perfect East?
Shall we leap to the life that wins, that wins?
Answer me soul if thou canst divine!

Mary Dillingham Frear.

Lihue Messrs. Erdman and Scudder held services with the Japanese church people and Mr. Judd preached in the Filipino church. The Association was one of the best held in the history of Kauai and the pastors and delegates went to their homes filled with a new determination to make their lives count more for Christ and His Kingdom.

On the afternoon of Friday, October 20, Messrs. Erdman, Akana, Scudder and Judd went over to Hanalei, and began their campaign the following morning by calling on the people of Waioli and vicinity. As a result of these personal invitations to attend the meeting that evening, a larger number were present in the Wilcox Memorial church at Waioli, at which time Mr. Lo Dart Tong, the Board's evangelist among the Chinese, spoke to the Chinese. Mr. Scudder spoke to the Japanese and Mr. Erdman addressed the Hawaiians. It was a most interesting service showing the good spirit of Christian fellowship pervading that community. In the afternoon the quartet had visited Wainiha and held a meeting in the warehouse. The people of Haena and Wainiha gathered together in that quaint structure and listened to the quartet as they sang their songs and to the addresses by Messrs. Judd and Scudder. Under the leadership of Mr. Akana, several of the Brown-Curry songs were sung

in a spirited manner. At all the services on Kauai these songs were sung, and Mr. Akana proved himself well qualified in securing a large volume of song from the congregations all over Kauai.

Sunday morning the Sunday school was visited by the secretaries, with the exception of Mr. Scudder, who held a meeting for the Japanese in the Chinese school-house. At the morning worship Mr. Judd preached. In the afternoon the people of Koolau church gathered in the Kilauea church building and an enthusiastic service was held, at which time Mr. Scudder gave the address. In the evening the quartet met with the Kapaa church people and Mr. Erdman preached the sermon. At that service several persons were present from Lihue, Koolau and Kilauea.

Monday morning the quartet motored over to Waimea, holding a conference in the Hawaiian church with Rev. J. A. Akina and several of the members of the church, inquiring into the status of religious work in Waimea and bringing out several interesting facts. In the evening a well-attended meeting was held, Mr. Judd being the speaker. The next morning a sunrise prayer-meeting was held, the leader being Mr. Akana. A couple had come all the way from Nohili, near the "Barking Sands," not only to the meetings of the day before but also to the early

morning meeting, thus showing great interest in the work of the church. Later on Tuesday morning the party journeyed from Waimea to Hanapepe and held a service in the Hawaiian church, Messrs. Scudder and Erdman being the speakers. It was the last service held during the tour and the audience though small was appreciative. It may be of interest to note that the quartet singers take the following parts: First tenor, Judd; second tenor, Akana; first bass, Scudder, and second bass, Erdman. After this closing meeting, Rev. T. Oho, pastor of the Hanapepe Japanese church, entertained the party at lunch at the parsonage. Mr. Scudder left the others at Koloa to continue his work on Kauai for a week. Messrs. Erdman, Judd and Akana returned to Honolulu on the "Maui" on October 25th. The trip to Kauai was a successful one, and it is an encouraging sign to note that several of the church workers are urging a repetition of such a campaign next spring in connection with the next Association meeting which will be held in April, 1917, at Hanalei. Two objects were sought for during the recent trip, first to arouse church members to the realization of the need of greater activity and more loyalty to Christ, and second, to invite those who had not as yet accepted Christ as their Savior to take Him as their Master and Friend through life. Although not as much was done along the latter line as was expected, it may be said that several luke-warm Christians were quickened to more enthusiasm and more faithful service to God and man.

H. P. J.

♦ ♦ ♦

One of Dan Crawford's Best

En route Luanza Mission,
Elizabethville.

June 1, 1916.

DEAR FRIEND:

This month's surprise was the arrival of Mr. Hoste from the South and I was forced to retrace my steps to railhead and hear once again the steam hissing discontentedly in the guage of the big asthmatic engine. After having been 120 days away from Luanza the news of his coming upset all my plans for a speedy return North, so here I am taking him round on a tour of our Stations. This means that probably I cannot see my home at Luanza before an absence of 200 days, but as Mr. Hoste has inspected missions all over the world his visit at this opportune time is as a blessing from God's right Hand. His



Rev. and Mrs. Simon Ygloria, who have returned from the Philippines. Mr.

Ygloria is a Board worker among the Filipino people

first real surprise was "the long grass," and he told me quite seriously that a well-known African missionary had sentimentously assured him that no such long grass existed. So the first day he plunged into it, both tall and yellow, and many a rebounding stalk punished him as severely as the snick of a cane. In daily defiance of all the laws of pathology you break through this great grass that licks your face with every forward stride; mark you, the very grass that has already licked the faces of a thousand infected negroes who have preceded you, yes, here it is this self-same terror kissing you like Judas with a kiss of betrayal.

Our first point was Bunkeya where kind Mr. and Mrs. Last waved us in with a warm welcome. Perched on the edge of the hill overhanging this great city you can only contemplate that vast sea of houses with a surging of the soul. And the thrill of the thing is that here where the Devil had his head department of Hell, yes, here it is that you find Christ's flag flying. Mr. Last is the champion brick builder of all Africa, and Jesus Christ gets great glory out of every brick he lays square and true. His mud-bespattered face told the tale that he was just finishing the new dispensary for his brother-in-law, Dr. Julian Hoyte. Proud am I to have such a faithful helper to whom I

can entrust the building of thirteen glorious Bible schools for God. Of course, viewed in the light of cold economic fact this means many hundreds of pounds lavished like alabaster on the peerless person of Christ. But it is the bulwark of His Kingdom and we build all on His Word being taught in these schools. This is both weapon offensive as well as weapon defensive, and while the big guns far away are booming out death we would proclaim that the Son of God came not to destroy men's lives but to save them. We spent a great day out in the suburbs picking out likely spots for these buildings. Many a good wayside meeting we had where God seemed sublimely to fit the *how* to the *when*. How different from the puerile professional sort of sermon when you *have to say something and not because you have something to say*. The poet Keats sighs for a "fairer word than fair and a brighter word than bright," but in the glorious Gospel we have all the superlative speech of God.

Picture our gathering to keep the Supper* of our Lord with a group of Africans who can quote their N. T. with the clear, crisp touch that tells you how the truth holds them as much as they hold it. It was a "blood and bones" spot where the table was spread, I mean, an old African Golgotha, the scene of rivers of blood shed by the tyranny of man. Yes, there it was we commemorated that other and greater Golgotha the scene of rivers of blood shed by the tyranny of men, yes, there it was we commemorated that other and greater Golgotha and one of our number was a leper, a poor leper, yet she has the undying torch ablaze in her eyes! To avoid contamination there was one little touch of realism, I mean, that beside the one common cup of communion there was another tell-tale cup reserved for this stricken old woman. And as she drank out of her separate one as we out of our one-for-many cup there, then it was you saw how fitly symbolic it all was. For oh! yes, she with her loathsome leprosy had a cup to drink that we knew not off, a bitter draught to be drunk by her alone. "Drink ye all of it," was said only of that cup of joy, whereas one of our group was called upon to drink the cup of the leper's doom. But there came a glad gleam into her eye when we sounded out the call that it was only "till He come" and then farewell to both leprosy of soul and body!

Further along at Sangatile I came across a surprise and unbelief once more hid its head. For here is a group of our old Luanza people who long ago had emigrated South and were lost to ken. I

could only recall names that were but memories, and with many a concerned puckering of the forehead I had thought hopelessly of their pastorless fate. Cut off in the long grass, what human hope is there? Yet here comes a splendid surprise, for God has been with them, and straight as a little band of soldiers their leader lines up five new converts the result of their own effort when alone and yet not alone. Of course, the New Testament did it all, and one of the lads kept spelling it out to them in his best brilliant A. B. C. fashion. He was the best they had and is it not true that "*among the blind the one-eyed man is king*"? And are we going to leave them once again? No, for here it is my friend Mr. Last will build a school and follow up the work so surely begun by that God of whom John Bunyan said that "He is all eye and always eye."

I often think when we dart into a way-side town with our message then pass on, that a very suggestive thing happens every time we snapshot the people with our Kodaks in farewell. For watch the similarity of results between the sermon and the snapshot photographically. The sensitive film of the photo hidden away in the dark is like the other sensitive surface of the soul hidden likewise in the dark unknown deeps of a man's inner being. Yet you speak the word in the one case just as you snap your photo in the other, and then many a day passes before you even dream of developing. Yes, many a day may pass and many a message is imprinted on the soul only to be plunged into the blessed bath of regeneration to be developed into both a negative and a positive for God. Chemicals do it in the one case and the Holy Spirit of God does it in the other: the former deteriorates but The Loving Latter never. The natives here say that "*for a running deer you must take a running shot*," and very often the migratory state of the country makes your message mere wind-blown words. But the winds are the winds of God and has He not said that He maketh those very winds His messengers?

By the time you have done your daily dose of fifteen miles of forest you feel hungry and long to get your tooth into the dinner. But alas! the men are far behind staggering under their loads, so you lie prone on the grass in a manner drearily resigned to await the arrival of the absentees. Choking down regrets one consoles oneself with the truth that in Africa happily *the greatness of our riches consists in the fewness of our wants*. So now is the time to produce your Christianity and live the life instead of merely talking the talk.

Doctrine apart from The Deed Done is nothing but the skin of truth set up and stuffed. And just as a text taken from its context is a mere pretext, so mere lip-not-life religion is only a splendid nullity of speculation, nothing more. Then at last they come dribbling in, some limping and others with not a scratch but tired and badly cooked by the sun. It is a fair question whether they do not deserve their food before us, but they would not dream of such a thing. I offered to give one of these tired fellows a very special reward if he would do a special service for me. Away went the weary fellow and receding in the distance I heard him say like a saint, "Reward? have you not rewarded us enough by bringing us the message of life all these many miles and many moons?"

Do not be alarmed when I tell you that the bolt has fallen from a clear sky and I was stricken with fever, a typical burning-freezing fever of Central Africa. In Canada they say smilingly that "you leap from summer to winter without a spring," but in these African fevers you get hot and cold so swiftly that it might be the 9th-of-Mark devil over again now putting you in the fire and now in the water. The sum of the whole matter is that this fever tried to take my life and compounded the business by taking my reason—for a season. Then it is, with the heart beating in big thumps, you rave for hours and become the impersonal utterer of volcanic words. The fever has now developed into that stupid malady called Imaginitis when all your molehills become mountains and every one of your caterpillars becomes a gorgeous butterfly. Never forget it: Dame Nature is a charming old lady if you stand in with her but a blue terror if you go against her in Africa. Ignore quinine as the daily dose for your body and the punishment is as prompt as the provocation. *Let us be guided not goaded by experience!*

Loyally yours,

D. CRAWFORD.

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In the death of Miss Mora Caborn on October 27th the Board suffered the loss of a Sunday school worker and teacher in the Minister's School. Miss Caborn came to Hawaii from her home in Indiana the latter part of June and spent the summer in acquainting herself with conditions peculiar to Hawaii. She had had but two months of active work when she was forced to undergo an operation. While the operation itself was successful, she never rallied. Miss Caborn impressed all who knew her by her strong faith and interest in the work of the Kingdom. The hearts of all go out to the loved ones so far away.

The Scout Honor System

By R. E. LAMBERT

FOR sometime I have been promising the readers of *The Friend* an article telling of the many specific things a boy can learn as a Scout, things which he is stimulated to learn by means of a system of merit badges, and which otherwise he might never learn, or else only haphazardly.

A list of these activities brought to the attention of James A. Wilder through the "good turn daily" incident with an English Boy Scout while Mr. Wilder was motoring through England, aroused his admiration to such an extent that he came home to Honolulu determined to enthuse the boys of Hawaii with the same spirit, and determined to awaken the men and women of Hawaii to the potentialities for character, citizenship, and service development in Hawaii's boys, in the Boy Scout movement founded by General Baden-Powell of England. Mr. Wilder took the timid but ambitious little local troop that Paul Super, general secretary of the Y. M. C. A., had founded in connection with his Sunday school class, and built up with the aid of his associates the magnificent organization that at present comprises the Honolulu Area.

Mr. Wilder was handicapped by his enforced absences from the Territory for months at a time, but showed his good generalship in selecting as his successor to carry forward the good work so well begun, Harry S. Hayward, superintendent of the Star-Bulletin job printing department. Scout Commissioner Hayward has proved himself an excellent man for the job.

After the aspirant for Scout honors has passed from tenderfoot, the candidate stage, to second class Scout, and then to first class Scout, he is confronted with fifty-seven separate and distinct activities, for a certain standard in any one of which he receives a merit badge. These activities are the Boy Scout's "57 varieties." They are:

1. Agriculture
2. Angling
3. Archery
4. Architecture
5. Art
6. Astronomy
7. Athletics
8. Automobiling
9. Aviation

10. Bookkeeping
11. Bird Study
12. Blacksmithing
13. Bugling
14. Business
15. Camping
16. Carpentry
17. Chemistry
18. Civics
19. Conservatism
20. Cooking
21. Craftmanship
 - (a) In Metal
 - (b) In Leather
 - (c) In Basketry
 - (d) In Pottery
 - (e) In Cement
 - (f) In Bookbinding
 - (g) Woodcarving
 - (h) In Wood
22. Cycling
23. Dairying
24. Electricity
25. Firemanship
26. First Aid
27. First Aid to Animals
28. Forestry
29. Gardening
30. Handicraft
31. Horsemanship
32. Interpreting
33. Leather Working
34. Life Saving
35. Machinery
36. Marksmanship
37. Masonry
38. Mining
39. Music
40. Painting
41. Pathfinding
42. Personal Health
43. Photography
44. Physical Development
45. Pioneering
46. Plumbing
47. Poultry Keeping
48. Printing
49. Public Health
50. Scholarship
51. Sculpture
52. Seamanship
53. Signalling
54. Stalking
55. Surveying
56. Swimming
57. Taxidermy.

(Note that these are numbered in accordance with alphabetical arrangement and not according to any order of importance.)

All first class Scouts who qualify for the merit badges of First Aid, Physical Development, Personal Health, and Life Saving

or Pioneering (Nos. 26, 44, 42, 49, 35 or 45 respectively), are rewarded with the "Life Scout" badge, a much-coveted badge among the 300,000 and more boys that compose the organization in the United States.

Any Scout attaining to "Life Scout" rank who wins five additional merit badges—that is, ten in all, including the five necessary for the "Life Scout" badge, becomes a "Star Scout," and receives the Star Scout badge.

An "Eagle Scout" is one who has attained the six merit badges mentioned under "Life Scout," and also Cooking, Camping, Bird Study, Pathfinding, Athletics (20, 15, 11, 41, and 7) and ten others; or, in all, twenty-one badges, ten of which are optional as to subject.

Obviously there are few boys who can win the entire string of fifty-seven awards covering such a wide scope, with the three special badges in addition. I believe none have done so, so far. Only a very extraordinary boy could possibly accomplish the preparatory work required to pass all these tests. There are, however, a fair number of Eagle Scouts, a goodly number of Star Scouts, and an increasing number of Life Scouts throughout the organization. It is also not expected that any boy will cover more than elementary ground in any of these subjects.

But whether or not the individual boy ever gets all these merit badges, or most of them, or special distinction as an Eagle, or a Star or Life Scout, or only a few of the badges, matters not so much as the fact that in these tests the aspirations of the boys are focused on many worth-while endeavors one or more of which are suitable to any or all individual peculiarities or capabilities. And the opportunities provided by, or lacking because of, variations in climate, locality, and natural resources, are all taken into consideration in working out this list of activities.

Mr. C. T. Fitts, principal of the Preparatory School at Punahou Academy, in a recent series of talks on Ideals of Teaching, brought out the fact that the paramount aim in all teaching should be character-development through self-activity. This standard the Boy Scout Organization provides as does no other, and in a way that appeals to the boy of spirit and enterprise. One result of their Scoutcraft will be to make them well-rounded out boys, approaching manhood with some degree of intelligence as to the choice of vocation and career, instead of being merely drifters and victims of chance or cir-

cumstances, as are so many of our young men.

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Central Union News

By Ruth Benedict.

CENTRAL UNION CHURCH, already well started upon the work of the fall, pauses a moment to review the summer's achievements. During June and July the church united with its Christian and Methodist brothers in a series of mid-week meetings held in the different churches and led by the various ministers. These interdenominational gatherings were well attended and proved of real value.

On the guest book for the summer the names of Dr. and Mrs. R. C. Brooks stand out pre-eminent. It was a rare privilege to have them share the community life for six weeks and both carried "sweetness and light" wherever they went. Dr. Brooks' illuminating and stimulating addresses at Central Union in the morning and at the Opera House in the evening, as well as his scholarly Wednesday night talks on "The Religion of the Prophets" were helpful and inspiring.

Other friends welcomed in church and prayer-meeting were Rev. Willard Brown Thorp, the brilliant minister of the First Congregational Church, San Diego; Rev. W. C. Merritt, the well-loved ex-president of Oahu College, now of Claremont, Cal.; Rev. Charles H. McVey of Kalihi Union Church, and Dr. R. D. Williams, president of the Mid-Pacific Institute.

During the summer Rev. A. A. Ebersole resigned the associate pastorate to enter Y. M. C. A. work in the prison camps of Europe, as stated in the July issue of *The Friend*. On October 18, because of health considerations, Mrs. Ebersole, with her sons Leon and Raymond, left for Los Angeles.

Since Dr. Scudder's return in September all departments of the church work have gone forward with remarkable vitality and spirit. People and pastor are co-operating loyally in the endeavor to make every day count double and to launch the new year with an impetus which shall carry it triumphantly over the interim until the new minister shall take up the leadership of the church. The morning

services have been unusually well attended, while the evening series of "Straight Gospel Talks" has brought out a congregation above the average gatherings. To Mr. Stanley Livingston, Director of Music, the double quartet choir, and the sympathetic organist is due much credit for these attractive services. On October 15th the annual collection for the American Missionary Association, amounting to \$366.75, was received, and on October 22d the morning and evening collections, aggregating \$1549.75, were devoted to Armenian relief. The thought of recent mid-week services has centered about great themes of the church, such as Christian Fellowship, Prayer, Eternal Life, The Bible, and Christian Service.

The Bible school moves on in its usual efficient way, captained by Superintendent Larimer, who has signed on a capital crew as co-operating officers. The resignation of Mrs. Doremus Scudder as Associate Superintendent is deeply regretted, but in Miss Cora C. Varney she has a worthy successor. The work of the fall term, which really opens the school year, started off with a rousing Rally Day. The enrolment in all departments is encouraging and the teaching force maintains its customary high level of excellence. On October 22d the students of the school made generous contributions to the Christmas boxes to be sent to China in conjunction with the Woman's Board of Missions. Dr. R. D. Williams is conducting a most interesting class for the younger people of the town and community on "The Social Message of the Old Testament Prophets to Our Age." This class meets Sunday mornings at ten in the Kilohana Building.

At the October meeting of the Woman's Board of Missions the Foreign Committee, in charge of the meeting, presented plans for the China boxes, reported on conditions in Armenia, and took a collection for Armenian orphans. The membership committee presented a report and Rev. W. C. Merritt made a short address. The new workers, Mrs. Doane, who assists in the Fort Street Chinese Church and in general Christian work, and Mrs. Fenton, who is working at Moiliili, were also welcomed. In the Woman's Board of Missions, as in the Bible school, Miss Cora C. Varney succeeds Mrs. Doremus Scudder, taking up the responsibilities of Assistant Treasurer.

The Women's Society has already given several very successful socials, opening the fall calendar with the reception for the new teachers of the town. Its neighborhood sewing teas are in full swing, and on

October 19th all circles centered at the church, each preserving its identity and carrying on its special work. The religious work committee has arranged some very interesting courses of study. The one being conducted at present is led by Mrs. Leigh J. Doane on "The Main Points." During the absence of the president, Mrs. J. T. Warren, the vice-president, Mrs. Randolph G. Moore, is acting president.

Y. M. C. A. Notes

By Lloyd R. Killam

WEEK OF PRAYER

THE Week of Prayer, November 12th to 18th, has been set aside by the World's Committee of the Young Men's Christian Association as a week of prayer for young men. This annual week has been observed for more than forty years and during the past two years, the young men of all nations have united in its observance. In the "Call," which has just been issued by Dr. John R. Mott to the young men of America, Mr. Mott says:

"As an evangelistic force, the Associations are in a position to relate multitudes of the most virile and hopeful members of our communities to the Living Christ and to kindle the fires of evangelism near and far. The world has yet to see what a power for righteousness this men's Brotherhood may become, when, with united determination and in the power of God, it devotes itself to the heroic task of actually overcoming the forces of evil which tend to weaken and ruin men."

The leaders of the Association movement realize the constant danger that this organization faces of failing to make vitally spiritual its large material equipment. They are much concerned that the Association may be increasingly useful to the churches, and that means a real spiritual leadership may be raised up to this end.

The local Association is joining wholeheartedly with the other Associations in observing this week of prayer. At the Central Association daily meetings will be held at noon. The directors of the Association will lead them. A lobby meeting will be held for the younger men who are about the building in the evening. The Pastor's Committee is arranging for appropriate consideration of the moral and spiritual needs of young men at the various churches on Sunday, November 12th.

Speakers will be offered to certain of the Christian schools in the city.

At the Japanese Association, the One Hundred Club will have a special meeting for prayer. The churches are having special mention made of it at the Sunday services. A special meeting will be held for Japanese speaking young men. The officers of the Association would like to have all Christian people to unite in observance of this week of prayer for young men. They are overwhelmed with the largeness of the task before them when they consider the moral needs of the young men of Hawaii.

TERRITORIAL ORGANIZATION.

The Board of Directors have recently appointed a committee to consider the need of a territorial organized Association to assist the work for young men which is rapidly springing up throughout the Territory. The development of the Association work on Kauai is bringing inquiries from the other islands about the possibilities of the work being extended there. At present there is no organization to answer these calls. The work of the Territorial Association would be three fold. First, the aiding of the existing organizations; second, help to organize new Associations, and, third, the carrying on of certain forms of work for young men, such as citizenship work. It should be done for the Territory as a whole.

CITIZENSHIP WORK.

The Citizenship Educational Committee have recently employed Mr. M. Kakehi as special secretary for citizenship work among the Japanese. Consul Moroi has urged the committee to extend its work to the parents of the Hawaiian-born young people. Most of the young people are interested in becoming good American citizens, but some of them are held back by their parents. Mr. Kakehi will visit the various islands, addressing meetings of the older people as well as young men's clubs, and talking with the leading Japanese people about citizenship. He will spend the months of November and December on Kauai and will doubtless be able to render much assistance to the splendid work which has already been organized there among the Hawaiian-born Japanese.

NEW BUILDING NEEDED.

Experience with the Young Men's Club of Kauai is indicating that the solution of the problem of Christianizing the Oriental young people depends on the work which is done in Honolulu. Practically all of the young men's clubs there have been organized and are led by young men who received some Christian training while in

Honolulu attending school. A large number of young people from the other islands will continue to attend the public and private schools here in the city. Most of those in the public schools are entirely without Christian influence. If the Association had a building outside of the fire limits where adequate dormitory rooms, athletic halls and rooms for educational and Bible classes and religious meetings could be provided, they could influence a large number of these young men. The fact that the Association approaches young men with a four fold program makes it possible for it to reach many young men which other organizations find it difficult to influence.

The Central Association building is now being used by about 1200 men and boys a day. This means that it is being used almost to full capacity. What is needed is a building which can be built of frame and which can be operated at less cost, so that the membership fees can be within reach

of the large number of young men and boys who are not using the Central Association.

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Some Simple Rules of Health

The following article was read before the Convention of the Churches of Kauai held recently at Lihue. The writer, Miss Mabel Wilcox, who is a descendant, in both branches of her family, of early missionaries to the Hawaiian Islands, is in the employ of the Board of Health as Tuberculosis Nurse for the Island of Kauai. In her visits to tubercular cases all over the Island she comes in contact with many races and many phases of life. She meets occasionally with cases of abject poverty due to the illness of the bread-winner of the family and ignorance of sources of aid, but more often cases where perhaps money is not lacking, but where ignorance and neglect have brought about a sad condition of uncleanness and ill-health. In this paper the attempt has been made to present in a very simple way the essential elements necessary to preserve good health, and to recommend the use of only the simplest means, such as are within the reach today of any laborer's family.

Through interest aroused by Miss Wilcox, a new tuberculosis hospital, the gift of Mr. and Mrs. A. S. Wilcox to the people of the county, is now being built at Kapaa, Kauai.

OUR living bodies are the temples of God's Spirit, and being such how should we keep them consecrated for such a holy purpose? Our churches are cleaned, painted, repaired and rebuilt to keep them in order and fit condition for the purpose of worship—how much more then should our bodies be kept in fit condition for the use of God's Spirit!

How quickly we notice the difference between the church with broken windows and seats, with worn-off paint, with dirt on the walls and floors, calling for repairs, and the church which never seems to need repair, and where we never have the chance to notice defects, where some one is giving constant watchful care to prevent need of repair. How shall we keep our bodies the temples of God's Spirit? Shall we let them get out of repair or shall we keep them in perfect condition by constant care? You are responsible for many such temples in your different districts. Do you notice the defects, the need of repairs, and do you try to remedy them? The health of our bodies is the most important thing in life, and affects you perhaps more vitally than anyone. Bodily health leads to mental

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health, mental health leads to spiritual
health, and thus is not health your prob-
lem, nay, more than your problem—your
opportunity? Your opportunity to become
apostles of health as well as of spirit!No one man or group of men alone can
stop disease—neither can doctors, nurses,
hospitals, nor money—it will take the help
of everyone. While no one man can do
everything, every man can do something,
and so here lies your opportunity to do
something.Keep well yourself and talk health to
your people—you can tell people that dis-
ease comes to those who do not keep their
bodies healthy, who do not live properly,
who weaken themselves through bad habits.The chief causes of disease are lack of
fresh air, lack of sunlight, lack of good
food, and lack of the use of water.We have given us from nature four
great gifts of life, the natural sources of
health—air, sunlight, water and food. I
have just said that the lack of these are the
chief causes of disease, so what shall we
do with our four wonderful gifts of air,
sunlight, water and food? Shall we throw
them away, and in so doing throw away
life from our bodies, or shall we use them
and teach others to use them to the best
advantage?We must breathe, therefore, why not
breathe pure fresh air? Open your win-
dows and your doors and let in all the air
and sunlight possible. The only bad air
is last night's air. Open your windows and
let it out.Our lungs are like plants. If we place a
box over a growing plant and shut out
air and sunshine, that plant shrivels, grows
weaker and weaker and finally dies, so if
we shut ourselves in the house without air
and sunlight we also will die.Keep your windows and doors open day
and night, also stay out in the open air as
much as possible, drawing life and benefit
from two of our great gifts.Our next gift, of water, we must use
freely but it requires more effort and labor
on our part. Cleanliness is our main de-
fense against disease. I might tell you
many ways and many things to use for
cleanliness, but aside from water I am
only going to ask you to use two very
simple things—lime and soap.Sweep your houses out every day, not
only the floors but the walls and ceilings,
and wash them at least once a week with
soap and water. A coat of white-wash from
your bag of lime twice a year is not only a
sanitary measure but is a matter of econ-
omy too; it gives you a chance to look all
over your house for any needed repairs, for

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any holes where rats may come in, and for rotten boards where dirt may collect. If these places are mended immediately you not only keep your house in repair but you are keeping out disease.

Your kitchens and your yards should be kept especially clean. Do not leave food lying around uncovered; flies and dust gather only too quickly. Have all food you are going to use carefully covered. All food you are going to use, all waste or garbage, get rid of quickly; if it is left around it attracts rats and flies. Have a covered can in a handy place for the garbage, well sprinkled with lime. Don't let your children scatter food and rubbish all around, teach them to throw things into the can and keep the cover on it. This garbage should be gotten rid of every day; it may be given to the pigs or burnt.

Piles of rubbish containing old cans and waste food are the breeding places for flies. Flies are one of the greatest known sources of disease, so let us destroy these breeding places by using lime, or by burning or burying.

Spitting is another great source of disease. If you spit on your floors or in your yard that sputum is going to dry and be carried by the air into someone's lungs—it may carry disease, therefore, if you must spit, use a spittoon which must be cleaned

frequently, or a piece of paper which must be burnt, or scatter lime over your yard.

Give your outhouses or toilets a generous weekly dose from your bag of lime and keep them as clean as possible.

A bath every day with plenty of soap is not only a means of removing dirt and refreshing us, but is an important aid in keeping us well.

The care of the hands is especially important, as we are constantly touching things in common with others and then we touch our food, our dishes, our toothbrushes or our handkerchiefs; therefore, hands need frequent washing, and not just a dipping into the water, but a good scrubbing with soap.

The teeth should be washed and brushed every day; food left in the mouth causes the teeth to decay, and this decay not only results in toothache, but in all sorts of disorders of health.

Dishes and all cooking utensils should be washed with hot water and soap and put away or covered so flies and dust cannot collect on them.

Are these difficult things to do? Can you not go to your homes, buy a bag of lime and a bar of soap, make use of them and see that you always have them in the house? Can you not explain to others the need and use of these things?

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HONOLULU, T. H.

And now we come to our final gift, food. Our first two gifts of air and sunshine we may take as we will, our third, water, we must use with some labor, our fourth gift we must take with thought, we must plan how to take it and how to use it to best advantage.

When we build our churches we do not take any lumber that is lying idle or a few stray nails because they are easy to get; no, we first plan and measure and count so as not to waste any material, or to use wrong material, and so as to have the various kinds of material necessary.

So with our food, it takes planning, and working to build our bodies with the best of food. Good, nourishing food need not mean expensive food. A variety of foods is what the body needs. The lack of enough of the kind of food the body needs is one of the great causes of disease.

The body needs water every day in order to keep the digestion and circulation in order.

Almost all foods contain some water. Milk and fruit are a large part water. You need six or eight glasses of water every day.

The body needs mineral substances to supply material for growth of bones in childhood. These minerals are found in milk, flour, eggs, fruits and vegetables.

The body needs food to supply material for building muscles. Meat, milk, eggs, peas and beans give us this material.

The body needs food to furnish heat for the body and energy to move about and to do work. Sugar and molasses, flour, rice, potatoes, vegetables and fruits give us the energy food.

With the foods you have right at hand, such as bread, taro, poi, rice, potatoes, fish, both salt and fresh, meat, eggs, milk, such vegetables as your luau, ha-ha and popolo, such fruits as papaias, oranges, bananas, used with forethought as to variety and amount, you have ample means to pick and choose and build your bodies and those of your children into perfect temples. Remember that the children of today are the men and women of tomorrow, and as you build and care for your children's bodies and homes and health, so are you building and caring for the greater advance of mental and spiritual wealth.

By making use of our four great gifts—air, sunlight, water and food—and by using them constantly and carefully we shall keep our bodies and homes in such repair that disease may not enter in.

As in our churches we have a creed, so in our health work might we not have some

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I Believe:

In Health,
In Fresh Air,
In Preventing Disease.

I Agree:

To keep windows and doors open in
my home day and night, summer and win-
ter.To keep my body in good condition
by eating simple, good food, plenty of it
and with as much variety as possible.To avoid spitting in the yard or on
floors because disease is spread by spitting.To get all the fresh air and sunshine
and outdoor life I can.To try to get my friends and relatives
to **JOIN THE FIGHT AGAINST
DISEASE.**

♦ ♦ ♦

**HONOLULU PORTUGUESE
CHURCH PLANS.**

It has been felt for some time past that the edifice of the Portuguese church on Miller street, Honolulu, was too small for the needs of the growing congregation. Plans have been made for an enlargement in the rear of the auditorium that will provide an enlarged seating capacity adequate for several years to come. The cost of this enlargement will amount to a little more than \$6000, a large part of which has already been promised. Not only will the building be enlarged, but some necessary repairs will be effected that will make the church well qualified to continue the splendid work it has been doing for the past years under the wise and able leadership of Rev. A. V. Soares.

♦ ♦ ♦

SEPTEMBER EVENTS

22. Longest commercial wireless service in the world is inaugurated between Honolulu and Funabashi, Japan.

24. Races of the Pacific gather to honor Vasco de Balboa. Speakers of four nationalities at Central Union Church service.

29. Mildred Leo Clemens, second cousin of Mark Twain, anxious to lecture on Hawaii offers services to Promotion Committee.

OCTOBER

3. Mrs. Alfred Fowler, daughter of late Attorney Neumann, representative of the Queen following the overthrow, appeals for cripples of Belgium and local fund is started. Social gathering in honor of 81st birthday of Dr. J. M. Whitney, takes place at Central Union Church.

5. City street cleaners are provided with white suits. "Good Films League" is organized by women with idea of improving movies for children. "Publicity Luncheon" at Mission Memorial Building brings work

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of Hawaiian Board before businessmen of the city. In address before Rotary Club, W. D. Adams, recently returned from the mainland, says Hawaiian music is greatest asset in mainland advertising. "Old Grads" assemble at Punahou to honor former principal, W. C. Merritt and Mrs. Merritt.

7. Rev. S. K. Kamakaia, born in Waiakae 63 years ago, and a member of the Hawaiian Band from the days of its inception, goes with Ad Club to Hilo as one of musical company, and sees Volcano of Kilauea for first time. Republican vote at primaries averages double that of Democrats; Kuhio fails of net majority in Honolulu, but wins easily over combined opposition in vote on other islands.

9. Increase in wages with a freight rate to compensate is net result of stevedores' strike which has seriously handicapped shipping for 22 days. Men return to work without full demands of union being granted.

10. Sugar mill engineers meet in fourth annual session at Library of Hawaii.

11. Claiming discrimination, union men walk out after resuming work. Policy of stevedore companies is to keep Japanese together under own luna. Refusal to put them with Hawaiian crews re-creates bad feeling. Threatened strike of teamsters does not materialize.

13. Madame Nellie Melba secures lease on John Guild home at Kaalawai and will return with Miss Peggy Center, Honolulu protegee, to winter.

14. Thirty-two per cent cut in rate for

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22 HOTEL STREET
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seven tenths that of cable.15. First M. E. Church celebrates 22nd
anniversary of founding in Hawaii.16. Plans for Kalakaua Day celebration
announced. Queen Liliuokalani will hold re-
ception in Throne Room of Palace, recalling
splendors of old monarchy days. Report
says Wade Warren Thayer will resign sec-
retaryship and that Dr. J. H. Raymond is
probable successor. Japanese-American
Citizens' Association passes resolution ask-
ing that Lorrin Andrews, booked for main-
land, "put before the people of the main-
land the true position, standing and ideas
of the Japanese-American citizens of Ha-
waii."

♦ ♦ ♦

TREASURER'S STATEMENT

Receipts, Sept. 21st to Oct. 21st, 1916.

A. B. O. F. M.:	
General	\$ 167.50
Armenian Relief	50.00
Syrian Relief	
A. M. A.	1,000.00
Auditorium	3.35
American Board	10.10
Beretania Settlement	198.55
Bills Payable	1,500.00
Colporteur Work	40.00
Eng.-Port. Fund	50.00
Filipino Work	15.00
Hawaii General Fund	1.00
Investment	100.00
Investment Income	2,595.63
Inter Church Federation	21.50
Japanese Work	63.00
Relig. Educational Acc. Kohala	75.00
Kauai General Fund	13.00
Maui General Fund	103.00
Ministerial Relief	112.75
Oahu General Fund	896.00
Maui Special Fund	197.50
Eng.-Port. Special	180.00
General Fund	130.00

Total.....\$7,522.88

Expenditures, Sept 21st to Oct 21, 1916.

Chinese Work	\$ 6.21
Salaries	743.00
Japanese Work	472.95
Salaries	1,225.10
Hawaiian Work	40.30
Salaries	797.00
English Portuguese Work	364.85
Salaries	1,311.00
Religious Education	44.00
Salaries	260.35
General Fund	581.00
Office Expense	34.45
Beretania Settlement	200.43
Bible School	440.51
Kohala Girls' School	50.00
Sunday School Work	33.60
Maui Filipino Work	6.50
Kula Evangelist	21.00
Board Building	466.31
Bills Payable	1,000.00
Coan Land	50.00
Colporteur	10.00
Grounds	17.50
Oahu Aid	30.00
Ministerial Relief	30.00
A. B. C. F. M.	1,085.90

Total.....\$9,321.96

Excess of Expenditures over Re-
ceipts.....\$1,799.08
Bank Overdraft.....5,080.36

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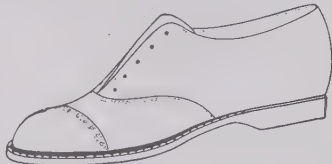
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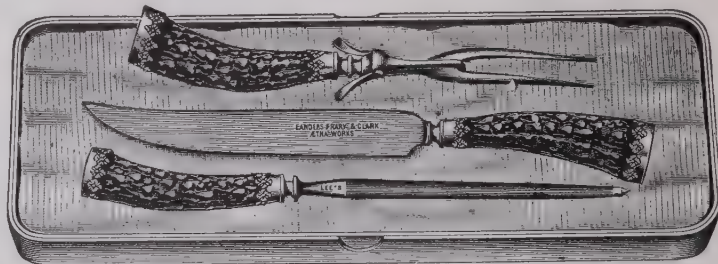
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NOVEMBER 17, 1916.



TESTIFYING to the deep regard in which Dr. and Mrs. Scudder are held in Hawaii, are a number of articles in this issue from men and women whose association with or interest in institutions and community betterment qualifies them to write with authority. Although by no means a complete record of achievements, this brief summary is the more remarkable because of the versatility it portrays.

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HONOLULU, HAWAII, DECEMBER, 1916.

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All communications of a literary character should be addressed to THE FRIEND, Honolulu, T. H., and must reach the Board Rooms by the 24th of the month.

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THOU SHALT NOT BEAR FALSE WITNESS

THE election of last month turned upon so small a number of votes that it is both possible and the dictate of wisdom to reflect upon the conduct of the campaign by both sides to determine what mistakes were made that turned the scales the way they finally inclined. In general the spirit shown by both parties was excellent. The people of the country were treated to a very high order of political debate. Questions of vast moment to America and the world were faithfully argued. The discussion especially as carried on by the two leading candidates was of a most unusual character in that the country was not treated to the crossing of swords characteristic of the typical presidential contest. Criticism of President Wilson's policies by Mr. Hughes were not categorically met and answered, but stress was laid upon the definite achievements of the past three and a half years. On one or two occasions the press charged the President with bitterness of speech though it seemed to us that vigor would have been a fairer word to apply to his utterances. On the other hand, Mr. Hughes was widely accused of slamming and knocking, but we could find nothing of

Editorial Announcement

WITH this issue of "The Friend", the last of Dr. Doremus Scudder's regularly contributed editorials will appear. As noted elsewhere, Dr. and Mrs. Scudder sailed for Tokio, Japan, November 17th. Their departure is a distinct loss to many phases of community life, and "The Friend" accepts the resignation of its editor in chief with deep regret. Dr. Scudder's talents as a publicist have been widely recognized, and several very flattering offers from mainland periodicals were refused. His pithy comments on matters of world moment, as well as his skilful treatment of local issues have been read with the keenest interest, and a number of striking local reform were first presented through the medium of "The Friend." Although a number of times absent on the mainland, either on well-earned vacations or in the interest of some worthy project, Dr. Scudder never failed to furnish "copy" at the needed time. Writing an editorial on the day the steamer sailed, he more than once provided for a last minute cable, should the pendulum of world's events swing contrary to prediction. The Editorial Board acknowledges its gratitude for service of the highest order, and while deploring the discontinuance of his name as editor-in-chief, rejoices in the possibility of contributions from him at more or less irregular intervals. Dr. Scudder has not lost his aloha for Hawaii, and seeing us at a different angle may increase his usefulness as kindly critic and always-ardent booster. No announcement of his successor can be made at this time.

this spirit in his addresses, though it is true that the newspaper headlines not unseldom twisted his trenchant criticism so as to make it appear what his words clearly showed it was not. We believe that the coming few years will amply justify the splendid educative work done by Mr. Hughes in this campaign and we have little doubt that he would have won if three of his chief supporters had not yielded to the temptation of what seemed unjustifiable misrepresentation. Of course the sectional fight in California between Messrs. Crocker and Johnson, both of whom helped knife Mr. Hughes by their short-sighted and unpatriotic conduct in a grave national crisis, carried that pivotal state against the Progressive-Republican Party and practically re-elected President Wilson. But even this serious handicap would have been overcome we are inclined to believe if the campaign of Mr. Hughes had not been loaded down with the extravagances, to put it mildly, of the most distinguished politicians who stood by his candidacy. The first of these and to our mind the most audacious and uncalled for of them all—if the press reports were accurate—was the entirely unsupported charge of Senator Lodge concerning the alleged postscript appended by President Wilson to his famous second Lusitania note to Germany. Such a grave accusation should have been made public only in case absolute documentary evidence had been in the possession of the man pressing the charge. As it was, nothing but hearsay evidence was adduced, evidence that would have been promptly thrown out of a court of justice as worthless if unsubstantiated by real proof. The publication of this charge by Senator Lodge seemed to many of Mr. Hughes' sincerest supporters like a Joab thrust. Its effect was to make them feel that if it were not for the principle involved in the election of Mr. Hughes they would cast their ballot for the President to show their contempt for such unworthy tactics. It seemed incredible that such an astute politician as Mr. Lodge could be guilty of the folly involved in his sensational attack. For it involved the honor of the Chief Executive of the Nation and wanting absolute proof was an assault upon the honor of the American people. The charge may have been true, but lacking the evidence which it was the duty

of its proponent to produce if he were acting in a bona fide spirit it amounted to a falsehood. The second was the reiteration by Ex-Secretary Knox of the discredited criticism that the Federal Child Labor Law was a fraud upon the friends of American children. It is possible to believe that when Chairman Wilcox of the Republican National Committee early in the campaign intemperately attacked this law he acted in good faith. That this assault was a blunder was immediately made apparent by the overwhelming vindication by the National Child Labor Committee of the law as a great forward step in child labor reform. If Mr. Wilcox had as publicly acknowledged his error as he had fulminated his criticism it would have been singularly good campaigning, because it would have convinced thousands of Progressive-Republicans that Mr. Wilcox would have nothing to do with captious criticism of President Wilson. Here Mr. Hughes also committed a tragical blunder of no light moment because he too had criticized the law adversely and a word of retraction from him would have saved him the votes of many child reformers. But when Mr. Knox at the eleventh hour violently rehearsed what was clearly not true of the law it is safe to conclude that enough voters were alienated to defeat Mr. Hughes in the close states. Lastly Colonel Roosevelt's characterization of the President as "another Buchanan" on the eve of the election was a final and decisive employment of mis-statement flagrant enough to drive many thoughtful and fair-minded citizens to the support of Mr. Wilson. Were not these three campaign lies more than sufficient to have turned the election against Mr. Hughes? We believe they defeated him. They ought to serve as a lesson to politicians. The American people love facts. If served with fiction by their would-be leaders they are moved to follow those who refuse to use such tactics.



WHAT NEXT?

When a hard fought battle is lost by such a close margin that a number of petty causes may be assigned as sufficient to have determined the issue it is the part of wisdom to recognize the hand of Providence in the outcome. This is our conclusion anent the recent national election. In Mr. Hughes the Republican party presented to the electors of the nation the most thoroughgoing Progressive in America. He should have been overwhelmingly elected. The exigencies of world statesmanship

called for such a leader in the greatest republic on earth. But he was defeated by a combination of causes no one of which was of prime importance. The charge that he should have presented a constructive program or should have told what he would have done in Mr. Wilson's place, the criticism that on the Pacific coast he failed to conciliate the popular idol, Mr. Johnson, and that he was cold in public address, the three vital mistakes recorded above, the power of the plea "I've kept you out of war" in the minds of middle west farmers, all offered as an explanation of the result go to show that the stars were fighting against Sisera. What ailed the stars? What does their conjunction portend? Is Mr. Wilson to go along his vacillating path until America entirely loses the confidence of Europe? Then at the end of the war with the Allies possessed of veteran troops will the day of reckoning come as they demand reparation for Mexican losses sustained at the hands of a Monroe Doctrine that has wrought them serious damage? Will these victors engineer a trade combination that shall exclude our country from its rightful place in world commerce and perhaps lead to another terrible war which shall purify the nation through fire? Or are we on the eve of a new era in industrialism? Are the railroads about to enter into a conflict with the Brotherhoods so bitter and so disastrous to the country that President Wilson siding with the employees will put himself at the head of a movement to nationalize first the railroads and thereafter all great industries? Whatever may come the Nation seems instinctively to have sensed some imminent crisis which once passed will bring forth a new America. It has turned against an ordered program of advance to choose a spasmodic or even a cataclysmic stage of evolution and uncertainty characterizes the very air which the nation is breathing. We must be prepared for anything. However the immediate future may unfold there is no cause for alarm. The Great Gubernator is at the wheel of history and while America has no right in view of the sufferings of Europe to hold that its progress is to be one from which stern discipline shall be absent all is well. We need training. A taste of the rod will do our nation no harm. Through much tribulation we too must enter the Kingdom of God and as long as we steadily near that goal no experience can be called too rigorous. As a result of the disappointment of the late election let us greet the unseen with one of Browning's cheers.

A VALEDICTORY

The thirteen and a half years spent in Hawaii have been an unending joy. The tasks set first in the Hawaiian Board and next in Central Union were worth any man's best. They have had mine and the only regret has been that larger powers were not available for them.

Honolulu is the most interesting place in the world. Its wealth largely controlled by the sons of missionaries, its theoretical adherence to Puritanism conjoined with a license in certain departments of ethics, its readiness to respond to such modern demands as fairness to wage earners offset by its at times conservative not to say reactionary spirit, its provincialism backgrounded upon a world wide sympathy quite unique in a white community, its worship of the pioneers sent to evangelize the "Sandwich Islanders" and its utter disregard of much of that in conduct which seemed to them essential, its really simple life, its lavishness, its generosity and its financial cannyness, its ability both to combine and to pull apart, its aloha for everyone and its "welcome the coming speed the parting guest" habit, to say nothing of its polyracial nature plus its ardent Americanism give it a character that both grips some and loosens its hold upon others. Yet its grasp is stronger than its let go.

Honolulu also bristles with problems that make it peculiarly interesting. It is tremendously human and sometimes almost unhuman. It is not like the Laodicea of the Apostle's day, lukewarm, but both very hot at seasons and anon ice-cold, nay, often both of them at once. What would Saint John have said to such an enigma?

It is a good place to fight for the right. There frequently seems little enough progress but one has the chance to give and take stiff body blows and the exercise brings a glow. So battling for the Kingdom is real sport here and I've enjoyed it royally.

Central Union Church is an epitome of the Islands. With forty to fifty denominations represented in its membership and almost as many racial groups it is a small world in itself. It is splendidly alive though sometimes a stranger might wonder at some of its meetings whether there was much or any of it left. It has not begun to awaken to its real strength or radiating opportunities.

For thirteen years I have studied this church and I believe in it. Whether that faith will be justified is a conundrum. It occupies a position rarely conspicuous and dynamic. But it is hardly conscious of it. Take its year book. It senses not even its

own age. If this church had been in New England it would have celebrated its seventy-fifth anniversary in 1908 but it serenely proclaims itself a mere stripling of 29. It does things in a large way but often without thought. It seems at times to be toying with its opportunity. Some day will it awaken to its preeminent destiny? I think it will.

Included in this destiny is its justification of its name. It is a meeting place of races. It could be the cathedral church of the Pacific world. But to do that it must serve the community as it never has done. It must mobilize all its forces and use its rare talents to bless those whose powers are slumbering because they need stirring. In a rather indistinct way the Church has begun to intuit this fact but as yet the conviction is a subconscious one.

However it has gotten so far as to discuss a body worthy of its character. It knows that it needs an instrument in which to incarnate its spirit. And it is preparing to grow such a body. It wants an adequate plant and if it puts enough thought into getting one it will have it.

It is because if it is ever to own an equipment which will allow it to live out its fine nature it must think out the problem that this message is given. Central Union needs to be stimulated to set all its mind upon this question of a worthy habitat, and the faithful thinking of every one of its members should be welcomed as a contribution to its solution.

For thirteen years I have mulled over this matter and have reached a few conclusions which it seems my duty to communicate. They are far from finality in my own mind. They appear as a suggestion towards constructive planning. It is only as the entire Church gets to work and contributes each his thought that the final outcome will meet the demands of the situation. In the spirit therefore of contributing a mite just as Mr. Ebersole and Mr. Super did theirs a year and more ago this valedictory is being penned. If it serve to move others to think and plan it will fully have justified its seeing the light, even though no one would recognize any of its features in the final result.

First then a church plant in Hawaii must appeal to all who frequent it because of its refreshing coolness. Its main auditorium must be open to the trades blowing not on the backs but in the faces of the congregation. It were well to have the roof supported not on solid walls but upon some such arched and colonnaded structure as would give free entrance to light and air on all sides at the top of the building.

How this could be devised to meet architectural demands is a question for experts.

A second fundamental requirement should be sympathy between the building and its subtropical environment. Nature and art must go hand in hand and assist the worshipper both to find God and understand Him more fully.

The third sine qua non is acoustics. In this day of science as applied to auditoria it is possible to construct meeting places where large numbers of hearers can be reached by an ordinary voice with ease.

A fourth feature may well be historic consonance. Central Union Church is the child of the Puritan and the missionary. But its puritanism is of the twentieth century whose ideal is solid strength conjoined with the appeal of beauty. An architect can be found to express the spirit of a Thomas Hooker and a Jane Addams in the sphere of architecture. And because of the unique relationship of our church to missions, the entire structure should be made to tell the missionary story of the Christian Church.

Furthermore the plant must be workable. It must be planned for service and must bring together those of its own who have developed talent and those in the community of limited opportunity who need training. My own conviction has pointed to music as one preeminent department of social service splendidly possible to our people. If the culture turned now into the channel of mere selfish enjoyment by the Morning Music Club could be focused upon children to whom music would open a new spiritual world so that each member would give time to teaching as is done in New York's Music Settlement, in two decades Honolulu would be a transformed city. Central Union has the talent and the leisure. It has also the location. It needs a plant. The requirements of its Bible School when met by a modern structure would amply serve such an extension of community service and would secure seven day rather than one day use of the invested capital. If the community should demand an institute of religious instruction a still further use of the plant would result.

Our climate favors open air services. Facilities for such an extension of the principle of public worship in vespers, evening musicals and motion pictures would mightily enhance the ministry of a Church of Christ in this city.

These and other controlling principles suggested to me a type of building that has long existed in vision alone. When the Church last spring called into being a committee on a new plant, it did not seem to me

wise to disclose the picture which had been growing in mind. I was not a member of the committee and the time was not ripe for a suggestion that would be pondered. But now that removal to another field makes disinterestedness evident, it seems as though it were a duty to come forward with my contribution.

At this juncture Mr. Edgar Allan Poe Newcomb, well known to Honolulu and to our Church, was kind enough to contribute a sketch embodying much of what had roughly taken form in my thought. For this evidence of real friendship I cannot be too grateful and it is a pleasure to testify my sense of indebtedness, as otherwise I do not see how I could have realized my hope of sharing my thought with the people of Central Union.

Sketch on following page.

In this sketch A marks the memorial entrance flanked with the offices of the Church with a second floor for other administrative rooms. B, B are class rooms. C is the men's parlor with ample toilet facilities; D the same for women. E an assembly room for mid-week services, church dinners, socials and the like, with its adjoining kitchen K. Here the kindergarten would gather on Sundays. F would afford a locus for the primary department. The rooms B, C, D, etc., would have low ceilings, allowing for a like tier of rooms above. E and F would be high ceiled. N, N represents a lanai or cloister with its columns bordering the Open Court. In this court and in the grounds about the building opportunity for the touch with Nature would be ample. P would be a large platform for open air gatherings. H represents the main church auditorium, the people facing the trade wind. G are galleries. The organ O by an arrangement of windows would be as well heard in the Court as in the auditorium. R is the pulpit. L and M are retiring rooms. Windows of generous size would link the outdoors with the interior. This plan contemplates the choir in the rear gallery but my thought would have the choir with room for a large chorus to one side of the minister where they could hear, and be able to join fully in the services, and not be tempted to distract the audience by talking. An electric organ would allow of two keyboards, one on the portico of the open court, another near the choir. An echo organ would be another of the possibilities of this general plan. Every one of the features enumerated above could find full expression in some such plant as is here outlined. Every room and the open court

back with her and she was there until the 30th of July, 1916. We have not heard since.

Please pray for my dear suffering nation. I do not ask for revenge. Our sorrow and grief is too sacred for that, and the principle they are dying for so heroically is too high to be pitied, that is why I do

not ask our God to punish them nor pity us. He put in us the will power to sacrifice this life for higher and better things and I am sure He would not pity us; but I ask Him to give them strength to bear the unlawful tortures and give us strength to bear our sorrow unselfishly.

The Christmas Message

By Anna M. Bille, Mills School

THE light blinded me for a moment as I stepped out on the porch. Everything was so glitteringly, dazzlingly white. A soft snow had fallen during the night covering the streets and the icicle fringed roofs and clinging in masses to the bare trees. It had cleared up and only a few tiny clouds as soft and white as the snow floated around the horizon. The sky was a deep blue—it seemed the more blue because of the absolute lack of color in everything else.

"Glorious, glorious!" I murmured under my breath as I stood looking down over the city, across the river that lay as a streak of glass to the white hills beyond. The morning's mail had brought me a Christmas letter from a friend in California describing their Christmas scenery. "They may have their roses," I thought. "This is fairly land."

The massive gray house across the street looked as sombre as ever in spite of its white roof. The shades were down as usual, and there was no sign of life. Poor Margaret! It would be the first Christmas since Evelyn died. Truly it was not fancy. The grey stones did indeed breathe forth something of the loneliness of the owner of the house—a loneliness which Christmas could not but intensify, for the remembrance of past joy always makes sorrow harder to bear, and they had always made so much of Christmas.

I pulled out my watch. Yes, it was much too early for the Christmas morning service. I would run over to see Margaret for a few minutes.

Margaret and I had been childhood friends and girlhood chums. Then had come a parting of our ways. My work had taken me away from home, and Margaret had married a well-to-do physician. For five years they had lived together in the most perfect happiness, and then had come the terrible winter of '97—the year

of the small pox epidemic when the doctor, after going day and night until his strength was exhausted, took the disease and died. Of course Margaret was broken hearted for a time. But he had given his life for others—that was a consolation—and then there was Evelyn. She must be brave for her sake.

Evelyn was a child of four with big brown eyes so much like the doctor's that it made Margaret catch her breath sharply when they looked at her. Naturally she became entirely wrapped up in the child, and when in October, Evelyn died, poor Margaret's only prayer had been that she might die too. Since then she had shut herself up in the great darkened house with the memories of her dead.

I opened the front door without ringing. The hall was dark—so dark that coming in from the brilliancy outside I had to grope my way around. I found her in the library seated at her desk with her head bowed on her arms.

But she was not crying. As I came in she looked up at me with a look so haggard that the cheerful words I had planned to say died away on my lips. There was little suggestion of an apple blossom in her looks now. That was what the doctor had called her in the only piece of poetry he ever wrote—a poem at which she had laughed most heartily and then had put away in the little box with the lock of her dead mother's hair.

I kept the hand she extended in both of mine. We sat in silence for some moments. In the presence of great sorrow one realizes for the first time how futile words are. I could think of nothing to say but "Merry Christmas!" and to have said that would have been mockery. The room was dark. Every touch of color had been removed. The tall clock in the chimney corner ticked in a solemn, measured, depressing way. At last I could stand it no longer.

"Margaret, dear, let us go out doors. It is so beautiful this morning. It will do you good," I said.

I led her by the hand into the hall and putting some wraps around her, I guided her out on the porch and down the steps into the street. Margaret walked in a mechanical way, the hopeless expression on her face never changing. She was utterly insensible to the world and its glorious beauty. When I looked at her I was glad that happiness such as her's had never come to me, for then at least I could never know such sorrow as her's. There had been times when I had envied her. But after all her happiness had cost too much!

We were in front of a little church. The refrain of a song came to us. "Peace, Peace on Earth!" A sudden impulse seized me. What is the meaning of God's peace if it is not for such as she? I put my arm around her and half lifted her into the church. Unnoticed, we slipped into the back pew.

The little black figure at my side seemed strangely out of place in the festive crowd. The sunshine falling through the stained glass window behind us gave a tinge of color to her black garments, and cast red and yellow gleams on her hair. The music continued. The burden of it all was the same "Peace, Peace." Somehow it grated on my feelings. A contralto began to sing. "Come unto me all ye that are weary and heavy-laden and I will give you rest," she sang over and over again. Margaret was listening. I fancied her cheeks showed a tinge of color—or was it the light from the window?

At last the minister began to speak. His voice had a peculiar quality, and his face was that of a man who has seen life and knew its realities. What his text was I did not notice, but he began to speak of the Christmas music, how it was encircling the earth, in some places dying down to a mere ripple, in other places swelling to a great wave, but surrounding the whole earth with an invisible band of harmony. Then he went on to draw a comparison between this earthly music and the heavenly music. He pictured the spirits of our beloved ones as surrounding the earth—for he could not conceive of heaven as some far away work of infinity—and filling it with a harmony which our ears are not attuned to catch, which we could not bear to hear. Could we have heard the whole grand burst of Christmas music with its one strain we would not even have borne that. And that would have been but a foretaste of the heavenly music which though unheard is ever filling the earth.

I had become so absorbed in what he was saying that I had not seen the effect on Margaret. When we arose for the closing prayer, I saw that the tears were running down her cheeks, and the hopeless, set look was gone. We slipped out while they were singing the closing hymn.

Margaret led the way up the hill, walking so rapidly that I could hardly keep up with her. At the door of her home I turned back. I thought it would be best to leave her alone. "Come," she said, taking me by the hand. She took off her wraps with a quick motion, and then went from one room to another drawing back the heavy curtains. We stood in the library now flooded with sunlight. "To think," she said brokenly, "to think that all this time perhaps I have been shutting out my loved ones, perhaps while I have been longing so for them they have been close by and I did not know it."

The Christmas message had come home to her. She had found the peace that passeth understanding.

Leper Christmas

JUST A WORD, so the busy days do not crowd out the remembrance of those boxes we will be glad to pack and forward to Kalau-papa.

The last steamer before Christmas will leave on Dec. 22. Gifts should arrive at the Board Rooms before Tuesday, the 19th.

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MISS AMY R. SWAIN

A sudden death on Maui removed Miss Amy R. Swain, who arrived but a few weeks before to become kindergartener and community worker at Kahului. Miss Swain was a graduate of the Wheelock Kindergarten School of Boston, and had not only demonstrated fitness for her new position, but had endeared herself to all with whom she had come in contact. Death resulted from double pneumonia. The body was shipped to her parents at Clinton, Conn.

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1916 INDEX

The index for articles appearing in "The Friend" during the year will be printed in January. This material was ready for the December issue, but was crowded out through lack of space.

Dr. and Mrs. Scudder in Hawaii --A Symposium

Community Service

DR. SCUDDER'S permanent departure is a distinct loss to the community life of Hawaii. He was always ready to assist or lead in all matters of social betterment. His record in the Central Union Church is broader than the life of that church. Under his charge, it is true that the church branched out and away from narrow lines of thought and work. But he entered with hearty energy into all the life of the City and Territory.

For several years he was an active member of the Civic Federation, chairman of one of its most important committees. It was largely through his efforts that an investigation was had of vice conditions in Honolulu. As a result of the report on those conditions, the eyes of the community were opened and a vigorous assault on the vice strongholds was made, which resulted in cleaning up the vice district of that period and the scattering abroad of the denizens of the infected places. There were a number of deportations of undesirable persons, and it looked for a time as though the community would control the situation. It was through no fault of Dr. Scudder's that the good people of Honolulu went to sleep, and, while they slumbered and slept, vice reinstated itself in new strongholds and gradually assumed its present defiant attitude toward law and decency. Honolulu needs more Dr. Scud-ders, and must have them before the forces of evil can be reduced to subjection.

This is only one line of Dr. Scudder's fine work while here. Others will tell of some of his accomplishments in many lines, all bearing on the good of the community.

W. R. CASTLE.

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Hawaiian Board Secretaryship

WHILE settled as pastor in Woburn, Mass., in 1902, a call reached Dr. Scudder to become associate missionary for the Japanese in Hawaii. This call he accepted upon condition that he might first revisit Japan in order to refresh his knowledge of the Japanese language and renew his acquaintance with the Japanese people. Returning from this second visit to Japan, he entered in earnest in 1903 upon service

for the Japanese emigrants scattered throughout the group.

In the succeeding year, 1904, upon the departure of Rev. O. P. Emerson for the States, Dr. Scudder was called to the secretaryship of the Hawaiian Board. Under the wise and efficient leadership of Dr. Scudder and Mr. Frank Damon, both Mills School and Kawaiahae Female Seminary were transplanted from the heart of the growing city to the ample and beautiful grounds in Manoa Valley, where lying contiguous to each other, the two schools constitute the Mid-Pacific Institute. The development of this institution with its two flourishing departments, with their fine buildings, able corps of teachers, and enthusiastic bands of happy scholars, may be counted as one of the triumphs of Dr. Scudder's career as secretary of the Hawaiian Board.

In the work of developing harmonious self-governing Congregational churches among the Hawaiian, Portuguese, Japanese, Chinese and Spanish speaking peoples who now fill our islands, Dr. Scudder has borne a leading and most healthful part. As successors to the missionaries who in the nineteenth century sowed the Gospel seed in Hawaii, the lamented Frank W. Damon, Rev. William Brewster Oleson, and Dr. Doremus Scudder have in the providence of God performed a most important service to humanity.

O. H. G.

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Kawaiahae Seminary

IT WAS not my happy fortune to be among the throng that commemorated the jubilee of Kawaiahae Seminary two years ago, but in subsequent readings of the celebration in this "Friend" that performs so many gracious and neighborly acts, and keeps for us records we could ill spare, it has seemed that I could hear the very tones of voice, could feel the rhythm of emphasis, could thrill responsive to the rich enthusiasm of the genius of the place, the gifted woman, Mabel Boshier, whom we now cherish as Mrs. Scudder.

Wordsworth sang of his Highland Mary
"The field, the wood, the waterfall
And thou the spirit of them all!"

Thus, I am sure, all those favored women who worked so loyally with the de-

voted principal of Kawaiahao, think of her still as one who embodied the spirit of the place and was an inspiration to "sweet reasonableness" in living, and in joyous service each for all.

We are glad that the Kawaiahao of today recognizes the need of living its life in and with that of the community to the extent of sharing with those outside the school some of the time and talents of her faculty. Mrs. Scudder, before her marriage to the pastor and missionary leader, and while carrying heavy burdens for the school, educational, moral and financial, yet shared her vitality in church work, and in the activities of the Woman's Board of Missions, the Y. W. C. A. and the College Club. How refreshing it was to find one could write a paper on many a varied theme with spontaneity, and who proved true her own words that she "just loved figures!" Her resourcefulness in ideals practically expressed, her ready sympathy, her good judgment, her delightful sense of humor—how we shall miss them as we miss her at every turn!

Miss Adams and her faculty at Kawaiahao must feel as we all do that Mrs. Scudder's interest and spirit are still a part of the school and that her dreams are in many satisfactory ways, even now coming true for the continued development of the institution to which she gave seven years of loving service.

Mahalo, Mrs. Scudder!

MARY DILLINGHAM FREAR.



IS IT ever possible to really measure the service of an individual to a school or community? There are so many factors that make up the general measure. It is often not the things that show outwardly that count most in one's life of service, but the greatest influence is exerted in the little things of everyday life where one comes in close personal contact with the individual. But where one is principal of a school and holds the love and loyalty of the students, faculty and trustees and also wins the respect and goodwill of the people of all nationalities in a community, that one has certainly achieved success in the broadest and highest sense of the word.

It is hard, therefore, to really measure the service which Mrs. Doremus Scudder, for seven and a half years, has rendered to Kawaiahao Seminary during the period of her labor there, for her influence radiated throughout the Islands.

No one could visit Kawaiahao Seminary and fail to be impressed by the spirit which

pervades the institution. The motto which Miss Boshier chose for the girls was: "Not to be ministered unto but to minister," and this seemed to permeate the whole school. With it went a joyful cheerfulness and positive helpfulness that not only acted as a tonic but smoothed out the rough places so that the atmosphere which radiated in all directions was one of positive good-will and joyous Christian service.

Added to this was the spirit of co-operation with all the members of the faculty. Every teacher felt the principal was her big sister, always ready to listen to her pilikia and with a practical suggestion to help overcome the difficulty. The spirit of loyalty which this developed was delightful to see, for every teacher was always ready to do her utmost for the advancement and good of the school. Her executive ability added to her accurate and business-like methods; the order and system inaugurated throughout the school permeated every department and kept things in smooth running order. Such methods could not help but have a most wholesome influence on every girl and teacher that came into the school, and many a girl will continue to carry this influence throughout her future life.

Her service in the community life was also most marked. Taking such a keen interest in the girls committed to her care, she interested many of the women and men of the community in the school and her girls, so that many considered it a privilege to help support a pupil at the school. This resulted also in securing the assistance of many who continued to feel an interest in the girls not only during the vacation period when many went home or to work, but after they had homes of their own. Few, if any, who came in contact with the school during her term of office will fail to hold this interest for many years to come.

Summed up, her life at Kawaiahao was one of such marked Christian service that it cannot be measured in scope or extent but will continue to live in the lives of all who came in touch with her splendid Christian personality.

FRANK C. ATHERTON.



Mid-Pacific Institute

FOR the pastor of a church, with the many activities that Central Union has, to have real interest in and devote much energy to an educational institution for a number of years is a mark of highest tribute. That tribute must go to Doctor Doremus Scudder when we think of his

associations with the Mid-Pacific Institute.

It was he who suggested the apt name Mid-Pacific Institute. From the very first he was connected with the institution, being a charter member of its Board of Managers. He served as presiding officer of the Board at different times and in that capacity guided the affairs of the institution through several critical stages.

His special attention was directed to the educational policies of the two schools. He always insisted on the highest standards of scholarship, and considering his busy life was extraordinarily familiar with the actual methods and routine of the school.

Through his work and example he insisted that the schools build upon a foundation of broad Christian ideals. He inspired principals, teachers and pupils to emphasize, first of all, in their teaching and living the highest standards of Christian character.

Between Doctor Scudder and the teachers there was always a feeling of comradeship. He is a "good fellow" among men. He kept in personal touch with many of the pupils and they appreciated his friendship. His talks at the Vesper Services and on other occasions at the school were such that their message is remembered.

All Mid-Pacific Institute: the Board of Managers, faculty, and students appreciate the services he has rendered to them and feel keenly the loss in his departure from Honolulu. May he and Mrs. Scudder in their new sphere realize the same success in any associations they may have with institutions of learning in Tokyo.

JOHN F. NELSON.



Y. M. C. A.

I DOUBT if ever a couple left Honolulu with such a record of service to the community as did Doctor and Mrs. Doremus Scudder when they sailed for their new field in Japan last month. Although both had important callings which required large effort and strain, nevertheless Doctor and Mrs. Scudder found time to develop many ideas and to stimulate many organizations and movements for the welfare of the community.

The present program of Citizenship Education under the auspices of the Y. M. C. A. is chiefly due to the ideas of Doctor Scudder as to what should be done along this line. His interest in the various races that have come to our Islands to make their homes, along with a practical conception of what should be done to educate them as Christian citizens has been a dis-

tinct contribution to the welfare of Hawaii Nei.

Doctor Scudder's keen knowledge of the Japanese and their needs has proved most valuable in extending a religious and educational program among our 80,000 Japanese residents. He will be sorely missed by the Japanese Christian leaders of Hawaii and by the Japanese people generally.

Doctor Scudder has always been alive to the social welfare of Honolulu. He has been active both in the suppression of vice and in his support of the constructive social agencies.

He was the pioneer for a new city charter which has been given most favorable consideration by local authorities on the subject of municipal government. He has been active in securing legislation tending toward the betterment of living conditions in Hawaii.

As a member of the Board of Managers of Mid-Pacific Institute and President for a time, Doctor Scudder gave a large amount of effort to the education of a most important element in the community. Rarely could an active minister of a large church be found who possessed the ability and found the time for such an important contribution to the educational life of a community.

Doctor Scudder has been most active in the Hawaiian Board and his editorials in the *Friend* have been pointed and effective. He is a charter member of the Inter-Church Federation and has always been a leader in Inter-Church activities.

The Young Men's Christian Association feels that it has lost a loyal friend and earnest supporter in the departure of Doctor Scudder. Both as a pastor and as an active association member, Doctor Scudder has always been a large factor in uniting the Church and the Young Men's Christian Association in effective work for the welfare of the young men and boys of our city.

ARTHUR E. LARIMER.



Undaunted Courage

I THINK the great contribution to community service which Dr. Scudder has rendered to Hawaii during the last fourteen years is his personality; its loss will be tremendously felt by the community. Even his faults contributed to his influence, for they are distinctly human. The fundamental qualities are his strong, persuasive, dominating missionary spirit, combined with an extraordinary, alert and keen mind and an undaunted courage.

I recall particularly his work in the

Civic Federation, when it was a power. During one campaign things became so hot and the abuse so overwhelming that there were only four of us left, Senator Dickey, the late F. B. McStocker, Dr. Scudder and myself. One by one our associates dropped out, with excuses which were accepted as valid, but Dr. Scudder's courage was as high at the end as at the beginning, and the result justified him because all on our ticket, save one, were elected, to the surprise of everybody, including ourselves.

I will mention one other, and an unsuccessful effort, so far as results thus far are concerned: His attempt to campaign the mainland in aid of Dr. Sydney Gulick, planned to prevent break in the friendly relations of Japan and America, in which his fiery zeal and undaunted courage were smothered by the timidity and inertia of Christian America, which ought to have been at white heat in response to the call.

DAVID L. WITHINGTON.



Among the Japanese

AMONG the records preserved in the Mission Memorial Hall is a card index of about four thousand large cards which tell an interesting story. These cards contain a record both in Japanese and in English of an original and very effective kind of missionary work done by Doctor Scudder in behalf of the Japanese in these Islands and of their relatives and friends in Japan.

When Doctor Scudder, in 1901, accepted the call of the Hawaiian Board to the superintendency of its Japanese work, he immediately went to Japan to refresh his memory of the language acquired some years before, and to acquaint himself with the changes which had taken place in Japan in the interim, and while pursuing his studies his ever resourceful mind was at work on the problem of making his mission of real human helpfulness and of international value.

In this the hand of Providence seemed at once to guide him. After stating in a public address his intention of going to Hawaii, he asked whether any persons present had relatives or friends in the Hawaiian Islands, and offered to be a bearer of messages to them. The response was immediate. There were aged parents anxious about a son; relatives who had not heard from their brother or nephew since he went to the Islands, and friends anxious about friends, who, it was feared, had gone astray. Surprised at such a response, Doctor Scudder thereafter gave greater publicity to his plans, and his meetings drew

an ever increasing number of people who had friends in Hawaii. The number of messages being too great for record in a notebook, he prepared and circulated in the audiences large cards with spaces for recording the name and residence of the person making the request, and the name and address of the person to be sought out in Hawaii, and also the nature of the request or the cause of anxiety.

The governor of the province, learning of what was going on, called upon Doctor Scudder, went with him to the meetings and publicly espoused his cause. In addition to this he gave him letters of introduction to governors of other provinces with the result that from this time on wherever Doctor Scudder went the way was prepared in advance; large audiences greeted him, and the hearing and recording of requests continued till late each night. The cards were then numbered and thoroughly indexed and cross indexed for future convenience.

And this was but the preparation. It is one thing to learn in public meetings who has friends in a distant land and messages to send; it is quite another thing to hunt out a man who has gone from plantation to plantation, sometimes hiding his identity under an assumed name. On arrival in Hawaii, the endeavor was made, by advertising his special errand, to gather the people in public meetings. As he went from place to place the news preceded him, "A man has come bringing personal messages from friends in Japan to friends in Hawaii." To these meetings the record cards were carried and at the close of the address the names of those in the district, for whom messages were brought, were called out. Thus in public meetings many of the addresses were found, but after all the Islands had been traversed there still remained many hundreds of men who had not been located. How these were sought out I have learned, not from Doctor Scudder, but from those who have observed with wonder his persistent quest.

Rev. Curtis Shields, formerly pastor of the Hilo Union Church, spoke of his amazement and admiration at seeing a man of Doctor Scudder's ability tramping through miles of muddy trails and into the distant mountain camps of the Hilo district to trace up some plantation laborer whom he had never seen, that he might carry him some message from home, and send back to the boy's parents some comforting assurance as to his character and surroundings in Hawaii. This is but one of many testimonies.

It is now over twelve years since Doctor

Scudder gave up official connection with the Japanese work in these Islands, but his interest in people whom he thus sought out has not been crowded out by his strenuous activities in other lines of work. Every year hundreds of New Year greetings have gone out to those people working on plantations or scattered now in different parts of the world, and the writer is often asked to carry back to him messages of special appreciation of these greetings, and of wayside kindnesses on some occasion received at the hands of Doctor Scudder.

When we hear or read the opinions of people who are violently opposed to Doctor Scudder's views in regard to the Japanese, it may be well to inquire whether such critics have, like him, lived among them, acquired their language, become familiar with their homes and customs, come into close acquaintance with the people in all stations of life and always kept in close touch with the leading students and investigators of Japan and the Japanese. The same thorough going spirit of investigation which has distinguished him in all his studies has likewise characterized him in his treatment of Japan and her people, and it is upon such foundations that his conclusions of either confidence, praise or blame have always been formed and fearlessly proclaimed by voice and pen.

In speaking of Doctor Scudder among the Japanese it might be expected that more mention would be made of the international influence and reputation which he has achieved through his extensive knowledge of the country and the people, but in the short space allotted for this tribute I have chosen rather to bring to light some such comparatively unknown incidents as those mentioned above, as revealing some of the secret springs of his wider influence.

F. S. S.

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Resolutions Adopted by Central Union Church

WHEREAS, Our pastor, Dr. Doremus Scudder, has resigned to accept a call to the pastorate of the Tokio Union Church, thus severing a relationship of nine years, during which time he has constantly kept before us through the spoken word and through his life, the ideal of a simple, direct, personal relationship with God, and

WHEREAS, During his years of faithful service among us he has shown a joyous, genial and optimistic spirit that refused to be discouraged; an unaffected manner, a frankness and straightforwardness in his private and public utterances,

PHOTOGRAPHIC impressions upon the mind often stand out with wonderful clearness after kindred incidents have faded from the memory.

As a guest of the late Francis W. Damon, I visited Mills School for the first time on a Thanksgiving celebration night. The size of the building impressed me and twinkling lights in the windows bespoke a welcome which no one could more successfully reiterate than Mr. Damon himself. Inside, the scene was one of the greatest animation, with the traditional Yule Log borne by four stalwart youths a fitting close to the ceremonies.

From this scene of revelry and good cheer we sallied forth to visit Kawaiahao Seminary, a sister school of which I had previously heard nothing. It seemed a great way and sense of direction was entirely lost in a pitch-black darkness. The building was almost wholly dark, but as we went up the stairs we were guided by a faint light from an open doorway and presently entered a long room and were greeted by a woman of vibrant voice.

The call was a short one, and returning on the car I was considerably annoyed to find that I could not recall the name of the owner of the voice. Suddenly it was borne in upon me that it was not a school I had seen, but a presence I had felt.

The impression remains to this day, though subsequent visits to Kawaiahao revealed the picturesqueness of the building, the successful amalgamation of races, and the wonderful atmosphere of cheerfulness and order.

Strangers who visited Kawaiahao in the absence of the principal were impressed by this "atmosphere." When they were fortunate enough to meet her they called it by another name, an inseparable one—Personality.

E. V. W.

together with a fearlessness that made him at all times true to his convictions; and a studiousness which kept him well informed in many widely different departments of the world's life, and

WHEREAS, He has been an active leader in all those movements which have to do with the betterment of our community, through his deep personal interest in clean politics, temperance, the settlements, the suppression of vice in all forms, child welfare work; and has been an uncompromising opponent of everything that stands in the way of individual and community progress toward the perfect life, and

WHEREAS, He has given so freely of his time and wisdom in furthering the educational problems of the Islands, acting so efficiently on the Board of Managers of Mid-Pacific Institute from its very beginning, and working with untiring zeal as chairman of its Educational Committee, thus wisely guiding its educational policies from the first, and

WHEREAS, The deep missionary purpose of his life has expressed itself through his long connection with the Hawaiian Board, first as its General Secretary and later as an active member on many of its committees, and

WHEREAS, He has been the most effective and forceful editor of the "Friend," making it a recognized force towards the bringing about of better understanding between the races bordering the Pacific, not only in these Islands, but in the States and in the Orient as well, and

WHEREAS, His friendly interest in and sympathetic understanding of the Oriental peoples, expressed through his life and words, has brought the races nearer together in our own Islands, and

WHEREAS, As the representative of the Church Federation he was loaned by this church to undertake a mission of international importance in his trip to Washington and the Eastern States, on behalf of a closer unity and a more friendly relationship between the United States and Japan, and

WHEREAS, While pastor of this church he has not only stood for the strengthening of this church as an organization in all its departments, and for a greater church unity in this and in all Christian communities, but has also throughout his entire pastorate, fired the church with his warm missionary zeal, promoting missionary interest and activity in every department of the church life, so that the whole church has stood as a center of helpfulness in the spread of God's Kingdom

both at home and abroad, in this way helping us as an organization to realize more nearly Christ's command, that we spread the Gospel throughout the whole world, that every creature may hear the good news of Christ's message, and

WHEREAS, Through his efforts in organizing the Men's League, and through his constant interest in the women's work of the church, he has helped us more nearly to attain the ideal, "every member a worker," and

WHEREAS, Through his interest in the problems of religious education, he has inspired a large number of faithful leaders, who have brought the Bible School to such a high degree of efficiency, and

WHEREAS, Through his midweek class for young inquirers he has quietly but forcefully impressed his personality upon a large number of the young people of our community, thus doing a work of educational, social and religious value, and

WHEREAS, through the years he has

worked untiringly and with a large measure of success in dealing with the problem of the midweek service, enlisting the service and co-operation of so many of our members in the most helpful part of our church life, and

WHEREAS, He has always striven to remove from the door of the church all artificial barriers which might keep the earnest seeker after Christ from gaining the fellowship which the church has to offer, and to this end has simplified the confession of faith and the creed of our church, thus concretely exemplifying the words of our Master when he said, "I am the door."

THEREFORE, BE IT RESOLVED, That we, the members of Central Union Church of Honolulu, take this opportunity to express to him our warmest appreciation of his unselfish and untiring service as our pastor, and of the simple, straightforward Gospel message which he has constantly lived and preached, and of his cheerful and

courageous attitude expressed on all occasions, and

BE IT FURTHER RESOLVED, That we do most heartily commend him, together with his good wife, Mrs. Scudder, who has made so many notable contributions in our community and church life, to the new friends awaiting them in Japan, and

BE IT FURTHER RESOLVED, That we wish them the deepest blessing of the Heavenly Father of us all as they go forward to this new field of labor.

BE IT FURTHER RESOLVED, That a copy of these resolutions be spread upon the church records, and that a copy be furnished to our departing pastor and his wife, and that copies be furnished to the "Friend" and to our daily papers.

BY THE CHURCH,

J. M. WHITNEY,

W. F. FREAR,

R. D. WILLIAMS,

Committee.

Thru the Air in a Boat; On a Lake in an Auto

By ALBERT S. BAKER

ON THE way to the Coronado ferry at San Diego, this sign caught my eye, "Flying Jitney Bus. High or low, fast or slow, anywhere you want to go." The "jitney" fare was five dollars instead of five cents, but I determined to ride in a hydroplane.

On a cushioned seat in the boat-shaped bottom one feels at ease, because the sides are so high. From a little platform on the beach the powerful air propeller started us off down the incline and over the water at a high rate of speed. The water splashing out and behind us as we skim over it with something of the sensation of canoe surf-riding at Waikiki soon quieted, as a sign that we had actually begun to rise, and the wind in our faces increased to a gale as we mounted a few hundred feet on a gentle incline. Even where we could see that we were tipping, as on a sharp turn, we had not sensation other than that of being perfectly level in our seats, though on a quick descent we did lean back rather hard. The noise of the motor was so loud that we attempted no conversation while in the air. We went out over the bay to the end of North Island and returned past a corner of Coronado and around a warship, waving to people in the boats under us and striking the water so gently that there was no jar whatever. The aviator

timed things so well that we shot up the incline from the water and came to rest in the exact spot on the platform from which we had started. It was a pleasing, though thrilling, experience.

The lake on which we rode in an auto is Searles Lake, eighty miles in the desert to the east from Mojave, or thirty-eight miles from Johannesburg on a branch line of the Santa Fe. The Trona Railway runs in from Searles on a line of the Southern Pacific, but at present only inconvenient night trains are run because of the connections.

Trona is a town of perhaps a hundred and fifty people at the time of writing, built in the past few years to make potash from this wonderful lake. The lake is some six by eight miles in size, though only some three and a half by four miles where it is seventy-five feet deep. The lake so far surpasses the Dead Sea in salts that it is almost solid crystal, yet the brine is all through it as water in a sponge, and it is constantly pumped for its potash and borax. The abundant common salt and other sodas are not taken yet. It is so much more than a saturated solution that we rode over the center of the lake in an auto, the wheels simply sinking a little ways, as in the snow slush in the North. Men walk over the lake in rubber boots, and a roadway has

been made out to the pumping station by piling on earth, which only sinks a little ways. After rain there is more surface water, but it soon evaporates or mixes with the semi-solid lake.

It was a revelation to me to find such high desert mountain ranges, Slate and Argus Ranges, either side of the lake, and Telescope Peak, some twelve thousand feet high, overlooking Death Valley from the Panamint. The desert colors were magnificent, especially near sunset, the blues and pinks and reds and the desert growths and rocks and canyons were all interesting and some even grand. Mines and prospects are seen on all sides. We rode one hundred and seventy-five miles in this desert country, some of it the hardest auto riding we ever experienced because of the constant twisting and jumping in the sand or among the rocks, but it was all full of interest. At Trona we conducted the first church service ever held in that place.

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The Friend as an Advertising Medium

The *Friend* seems to be the best canvasser for money for our Kohala Girls' school building. A gentleman in Kauai who read our acknowledgement of the \$5,000 from Maui sent his check for \$1,000, and a Kohala lady gave us \$500 additional. We have now \$27,500 building fund and new endowment. Mr. Kerr's plans of a sketch, which will be placed on exhibition soon in the Mission Memorial,

and sent to the various island conferences, call for a \$40,000 building, of stone or concrete, to supersede entirely the present wooden building. He estimates a saving in upkeep of \$500 a year. We do not feel justified in beginning until we have at least \$10,000 more in hand. We hope that some who have delayed giving to know definitely what the plan was, will give now.

JOHN F. COWAN,
Secretary Board Managers Kohala Girls' School.

In Honolulu's Shops

Friendly Hints to Christmas Shoppers

NEWS from the Front" need not imply a war tragedy. This is the season when merchants are putting their best foot forward, so to speak, and attractive and seasonable articles of stock are prominently displayed for the advantage of hurried shoppers. An effective display at Wall & Dougherty's, in the Young Building, is solving problems for many. A "gift table" at the right as you enter, fairly bristles with suggestions. Christmas cards of distinctive design are among the inexpensive things to be found in this store.

"Good Book Week" at the library served to stimulate interest in a better class of literature for the children. But books are a vain deluding joy in Hawaii unless properly cared for. Globe Wernicke cases solve the problem. Selections may be purchased as necessity demands. Office Supply Co., Agents.

The woman who sold her cook stove to go to the circus was considered impractical by her neighbors. Present day housewives might interpret her motive differently. Fireless cookers have the old fashioned wood stove beaten a mile. As labor and fuel savers they are the greatest invention of the age. If you can't sell your old wood burner give it away, but before doing so see E. O. Hall & Son, Ltd., for its modern substitute.

Mandarin coats are the most popular of all evening wraps. An especially interesting showing of these, together with a new lot of the always useful kimono, may be found at the Japanese Bazaar, Fort street. Chinese baskets, bizzare with tassels and beads are among the Christmas novelties in this popular department house.

N. S. Sachs' store looks very Christmasy with special displays of toilet sets, tooled leather, trays and novelties of various sorts.

It is a great convenience to find this special stock on the ground floor. Between cars one may often make very satisfactory purchases.

A large assortment of candy, raisins and nuts at Day & Co.'s makes the selection of Christmas sweets an easy matter. A fine lot of rosy-cheeked apples from the Northwest is selling briskly. An order in advance is worth two day-before-Christmas morning with the "busy line."

Hebe, the Goddess of Youth, was worshipped also by the Romans. We, of the nineteenth century, pay homage to the same spirit incarnated in our children. And more and more do we realize the value of play. Designed to meet the children's recreation needs is an attractive showing of play suits at B. F. Ehler's & Co. There are soldier suits, baseball suits, police suits, and many others, including the always popular Indian regalia and cowboy "chaps." For the girls are very practical play aprons, in the manifold pockets of which may be hidden Christmas surprises of a very gratifying sort. Ivory sets and separate articles for the dressing table, a splendid lot of Madeira work and clung lace are among other holiday specials noted.

Love's "Seal of Goodness" is quite as applicable to roast fowl as to cookies and bread. If your oven is not large enough for the turkey, or if other baking will make apportionment of space difficult, let Love's Bakery, do it in their monster Dutch oven. It will be returned done to a queen's taste and piping hot.

A certificate of deposit in the First National, the Bank of Hawaii, or Bishop's Bank, would just fit in the toe of that stocking, and be the best sort of an anti-climax to Christmas morning's love feast.

From the first Christmas when the Wise Men brought gifts to the baby King, the precious metals have figured prominently in Christmas giving. The Vieira Jewelry Co., Hotel Street, is headquarters for gold, silver and platinum.

Honolulu's "made at home" candy is a product of the greatest merit. The factory operated by the Sweet Shop is equipped with the latest machinery and immaculately aproned girls who "hand dip" your chocolates.

A mother who has failed to keep a Baby Book, profusely illustrated with kodak pictures, has missed one of the compensations of later life when the home nest is deserted. A kodak is an unceasing source of delight, and in Hawaii may be operated every day

or any day. The Honolulu Photo Supply, headquarters for kodaks and cameras, has a fine lot of local pictures and picture frames.

A box from Wichman's is a much coveted prize. It's the equivalent of the sterling mark on silver. The beautifully re-modeled store is a credit to commercial Honolulu.

If you have a sick-a-bed lady in your home you can completely change her narrow shut-in little world by a change of paper on walls. It may be put on very quickly, and with fresh hangings to match will have a most stimulating effect. Choose yellow, pink or cream NEVER blue. Lewers & Cooke will be glad to show samples and talk prices. At this store may be found splendid holiday bargains in lines of grass rugs to be permanently closed out.

Christmas cards are an important item on the holiday list. There are many outside the charmed circle of one's family and intimate friends to whom thoughts are turned at Christmas time. An engraved card, distinctive and individual in character, carries a message of real aloha. H. M. Kueffer, successor to Walter Beakbane, is an up-to-date engraver with headquarters on Fort street, near Beretania.

Every woman has a weakness for pretty china, and because it is one of the "useful" things, and because the entire family shares in the pleasure of a tastefully laid table, it carries a special appeal as a Christmas gift. With a successful parcel post service, it is as practical for inter-island orders as for Honolulu. What's more it makes a "bulgey," mysterious bundle, and a woman's curiosity—well it's not null and void at Christmas, whatever may be said of it the rest of the year. W. W. Dimond, "The House of Households," with a complete line in every department, appeals to those of artistic sense as well as to the intensely practical.

The mainland craze for Ukuleles, and the stories they tell of "cigar box" instruments, have increased our respect for Hawaii's native instrument, as "Made in Hawaii." The assortment at Cunha's, King St., was chosen for tone quality and finish.

Have your mainland packages boost for Hawaii. The Hawaii & South Seas Curio Co., Young Building, is teeming with suggestions.

Goodness knows, we hope you don't have to move on Christmas Day, but if it must be done call the City Transfer and get the agony over!

Kona coffee is a Christmas dinner requi-

site. McChesney Coffee Co., Merchant St., grinds the fragrant bean fresh each day.

* * *

A diamond tiara might invite a breach of promise suit. Be on the safe side and order a five pound box of candy instead. Lenhardt's and Haas' at Benson & Smith's, fresh by every steamer.

* * *

Collectors of Victor records speak of their "libraries" and they are constantly adding to them. Why not a "pink section" record for a musical friend? Bergstrom Music Co., headquarters for Victrolas and records.

* * *

Walnut forests long ago died out, and a later planting produced the finest of woods. The Coyne Furniture Co. is showing antique models of exceptional quality.

If you are a SPUG, meaning a member of the Society for the Prevention of Useless Giving, you may be interested in as practical a thing as a water heater. Gas irons, up-to-date ranges and wasning machines are equipments every home should have. The wife and mother will appreciate these more than any other member of the family. The Honolulu Gas Co., corner Beretania and Ala-kea streets, is headquarters for articles of this character.

* * *

The youngster who deplored his father's lack of Christmas morning thrills "because he always got neckties and socks" might well tell his mother of the splendid assortment of articles for men at Silva's Toggery. Leather toilet, and first-aid cases, leather bags, umbrellas, bath robes, initialed hand-

kerchiefs, and many other attractive and useful things lessen the agony of purchase for the "men folks."

❖

Painted garden furniture was a mainland vogue last summer and Honolulu has rejoined in the fad because it was a year-around pleasure. Even mahogany is painted these days, and a wonderfully good effect in upholsterings of dull blue velvet was noted in a window display at Hopp & Co.'s. A stunning lot of electric reading lamps was also seen at this store.

❖

Savegusa's, off on Nuuanu Street, is a busy place these days and specially priced Christmas "leaders" have proved popular. Every article in the store is oriental in character.

Y. M. C. A. Notes

LLOYD R. KILLAM.

THE Board of Directors of the Association at their last meeting decided that the time had arrived to erect another building to serve the young men and boys not now being reached by the Central building. For some years they have realized that more equipment was needed but until recently a satisfactory plan could not be found. To build separate quarters for the various races did not appear to be good for several reasons. They could not be large enough to attract the young men and boys and thus would become centers only for the older people. This would mean building for the present without regard for the future. Hawaii has a message of inter-racial friendship and this new plan will do much to increase that friendship. The new building can be administered much more economically than could several small buildings.

Racial Leaders Endorse.

It was at the suggestion of the Board of Directors of the Japanese Y. M. C. A. that the inter-racial plan was adopted. They felt that this was the best method of reaching the thousands of boys who are coming up through the public schools. The leading men of the Chinese community have discussed the matter and give their hearty endorsement. In the city there are several hundred Chinese boys and young men who are not under the influence of any Christian organization. While the new building like the Central association will be open to people of all races it will strive to reach the Chinese and Japanese boys and young men. They are the ones who are here in



Scene at Second Annual Thanksgiving Dinner given November 30, 1916, at the Y. W. C. A., under the auspices of the 400 Club and the Wakaba Kai.

L. R. Killam presided as toastmaster and Dr. R. D. Williams gave the principal address.

largest numbers and most in need of Christian influence.

Features To Be Included.

The central feature of the building would be a common lobby where all who entered would be received and directed to the various departments. The boys would have a separate entrance but would be served from the same office thus reducing overhead expenses. A large auditorium and games hall would be needed to be used for general gathering and also for racial meetings. At present there is no center in either the Japanese or Chinese communities where

large meetings can be held. The educational department which would be on the second floor would be conducted on an inter-racial basis. In addition to these general features there would be provided special rooms and offices for racial headquarters. One series of rooms for example would be set aside for the use of the older Japanese-speaking Japanese men. The plan throughout will be to make the building attractive to both young and old keeping in mind that the association has a great opportunity to assist the churches in reaching the boys.

Committee in Charge.

The Directors have selected a committee of very representative men to lay out the plan and devise ways of securing the necessary funds for the land and building. The representatives of the interested races are Dr. I. Mori, Dr. S. Tokuyama, Y. Soga, C. K. Ai, Yap See Young, Dr. S. Rhee. Mr. Trent is chairman of the committee with W. A. Love, W. D. Westervelt, C. B. Ripley and Dr. R. D. Williams as the other members. It has been estimated that the necessary building will cost about \$50,000 in addition to the land. The Love Estate lot at the corner of Fort and Vineyard streets has recently been purchased. Almost half of the necessary \$25,000 having been contributed. A campaign for the rest of the money will probably be conducted sometime in the spring. Everyone who has given any thought to the matter realizes that as go the young Oriental people so goes Hawaii. Money for such an important

work as this will undoubtedly be generously given.

♦ ♦ ♦ ♦

Boy Scouts at the Maui Fair

BY R. E. LAMBERT.

AMONG the many things worthy of much praise at the Maui County Fair at Wailuku, which ended at midnight Saturday, December 2, just as this issue goes to press, was the work of the Boy Scouts. The Scouts of the Maui area were first organized by Rev. Rowland B. Dodge under the auspices of the Hawaiian Board in connection with the Alexander Settlement of Wailuku.

Since the separation of the settlement from its connection with the Hawaiian Board, and its independent operation under Mr. R. O. Mathews, Head Worker, the Boy Scouts organization has been developed by Mr. Mathews, who acts as Scout Commissioner for the Maui Area, and Scoutmaster of one troop.

Mr. Mathews and his assistant, Mr. Cawston, are both graduates of the Y. M. C. A. Training College at Springfield, Mass., and are enthusiastic workers in the Scout movement.

At the fair, the Scouts did invaluable police duty all day, being relieved by members of the Maui regiment of National Guard, the 3d Reg., N. G. H., at nightfall. This is remarkable when it is considered that Mr. Mathews claims only fifty of his boys as trained scouts. Everyone everywhere during the fair spoke in highest terms of the ability and efficiency of these lads on this their first public duty of prominence in Maui. Mr. Mathews is gratified at the praise his boys have received and sees therein greater support from the community.

One of the items on the fair program was a series of contests and exhibitions of skill by the boys. These elicited much applause and favorable comment. The Scouts were treated to a short address by Governor Pinkham who announced himself as heartily in sympathy with any movement that trained boys in scoutcraft, woodcraft, and other useful activities, leading to a general all-around efficiency and self-reliance that spell true "preparedness" in a country's citizenship.

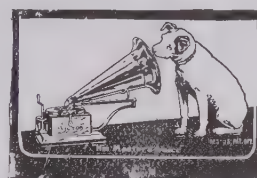
It was noted that most of the Maui scouts are very young boys, and nearly all of them Oriental or Hawaiian. In training such boys from their earliest teens to public service, the seed is sown for a maturer citizenship that bespeaks a healthy civic growth in a community so overwhelmingly Oriental and native.

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Digest of the Field Reports for the Third Quarter, 1916

DURING the quarter the Reverends A. S. Baker and F. S. Scudder were absent on the mainland enjoying their vacations, and a part of the quarter the Reverend W. B. Coale was unable to carry on his duties owing to ill health.

The quarter began with the 94th Annual Meeting of the Hawaiian Evangelical Association in session at the Haili Church, Hilo.

This recent Annual Meeting is regarded by those competent to judge as one of the most successful from every point of view.

The attendance was the largest on record and the interest and enthusiasm of high standard.

During the absence of Doctor Baker on his furlough, the work in Kona has been carried on by his mother, Mrs. R. B. Baker, assisted from time to time by Mr. G. W. Paty and others.

On the Hilo Coast and in Hamakua, special work was done in July by a quartette of the Hawaiian Board assisted by some of the local workers. Churches were visited, pastors encouraged and Christian work stimulated in various centers, from Pahoa as far as Waimea.

Mr. T. F. Anderson has kept up his steady work at Pahoa and along the Hilo coast as far as Hakalau. Through his initiative a new chapel has been recently erected at Hakalau plantation for the use of Mr. Anderson in his work among the Spanish-speaking people.

In addition to the religious services, night schools for the teaching of English will be held.

Mr. Joseph Pagan, co-worker of Mr. Anderson, has been helping Mr. Anderson in all his preaching places.

A chapel will be erected soon at Pepeekeo, to aid Messrs. Anderson and Pagan in their work at that plantation.

Rev. E. G. DaSilva reports steady progress in the work of the Hilo Portuguese Church. The Sunday School work is especially encouraging, with the largest enrollment in its history. "New faces have been seen both in Church and Sunday School services, and we are very glad indeed," says Mr. DaSilva.

The debt on the church improvement has been entirely raised with the exception of \$75.00.

Rev. George E. Lake reports for the work on East Maui "That the plans, methods and ways of the past have been found good and followed and perfected and en-

larged. That which has been done in the way of personal touch and individual endeavor has been made increasingly effective by reason of the accumulation of kindly good will on the part of the people sought after and helped." Although no one has been received into membership of the Hana Church during the quarter, the Sunday School has been prosperous and the Christian Endeavor Society has had a large accession to its membership.

Mr. Lake has traveled from 10 to 25 miles each Sunday; had personal change of the Sunday School class, two preaching

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Address The Secretary

services, and a part in the Christian Endeavor and other work.

He is undertaking a campaign for funds with which to erect a Community House, where many earnest seekers after help may be ministered unto.

The Rev. R. B. Dodge states that the most promising situation on Maui at present is among the Filipinos, due to the steadfast work of Messrs. Cortezan and Regala, students of the Hawaiian Board Bible School, stationed on Maui during the past summer. A most promising work on behalf of the Filipinos has been developed to a remarkable degree.

The Maui ministers classes have been recently improved and developed by the work of Miss Gertrude Judd, and the continued assistance of the ministers of the Union Churches on Maui.

The laying of the corner-stone of the new Makawao Union Church took place August 20th. During the absence of the Rev. A. C. Bowdish, the pastor of this church, the Rev. R. B. Dodge is supplying the pulpit.

The Paia Japanese Church was dedicated July 9th.

Mrs. Helen M. Linton started her work in July and "a great deal of success" has attended her efforts especially among the young people of Wailuku. "She has been

very well received by the Chinese women, and her Sunday School work among the Japanese has been highly successful."

The Japanese Girls' Home has been thoroughly equipped for larger service, and cooking classes under Mrs. Linton's direction have been started.

"The month of September," says Mr. Dodge, "has shown greater results than any other month for several years." The Filipino General Conference on September 8th, was a remarkable evidence of the interest in Christian life being taken by the Filipinos on Maui at the present time.

Owing to the kindness of Mrs. H. P. Baldwin, new testaments have been distributed to the Filipinos free of charge.

The District of Hana was visited by Messrs. Dodge, Pleasant and Regala and by Miss Judd during the month of September.

The Rev. A. V. Soares reports progress in his plans for the addition to and repairing of his church, which will cost approximately \$7,000.00.

The Seventh Day Adventists have disturbed the church somewhat by their ceaseless activity. All the branches of their church work are moving on in the usual way.

The Rev. N. C. Schenck reports that the Chinese Department has been strength-

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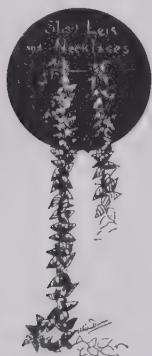
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YOUNG BUILDING.

ened by the addition of Mrs. L. J. Doane, who has her office in the Fort Street Church, and will divide her time between the English-speaking Chinese and the Japanese in Honolulu.

Under the editorship of Mr. Young Hook Ing, the YauBo gives promise of taking an important position among the Christian Chinese.

Throughout the Territory, there have been good accessions to the church during the quarter. The interesting thing about this is that they are among the younger people who have been trained in the schools.

The Church and Ministers' Home in Waimea has been repaired.

Mrs. Mackenzie felt compelled to relinquish her work at Beretania, and sailed for California August 9th. Since then Mrs. Schenck has been in charge of the work. Up to the present time no permanent workers have been secured although strenuous efforts are being made to locate the proper persons for this work.

Miss Lo of the Bible School conducted work among the Chinese at Kula, Maui, during the summer, which work was much appreciated.

The young Chinese women are doing excellent work in many places in teaching in the Chinese churches.

A request has recently come to the Superintendent to resume the services in English, Sunday evenings in the Fort Street Church.

Mr. Erdman reports for the Hawaiian Department as follows:

Rev. Samuel Kapu, who only a few months ago began his pastorate at Lihue, Kauai, with every prospect of ministering efficiently to that church, was called Home to the Father in September. We have lost a very valuable pastor and fellow worker and are the more handicapped in manning the Hawaiian churches.

Difficulties in the church at Waianae between some of the members and the Board of Trustees were cleared up by the Superintendent, and plans made for raising monthly expense of the church.

The Rev. Z. Mahaiula began his pastorate in Napoopoo during August, and the Rev. L. K. Kalawe became committee for Olaa.

Mr. J. M. Keaoilauli, who has served the Keokea Church as preacher, died in September and another one of the churches is left without supply.

The pastor and people of the Wainee Church, Lahaina, are making some repairs in that building and the work there seems to be in good condition. Rev. L. B. Kaumeheiwa has been called to be pastor

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Waikapu. This will give him a large field
of work.The chief drawback in the Hawaiian
Department is the lack of enough pastors to
supply the churches.

♦ ♦ ♦

**Notes From Mid-Pacific
Institute**

By R. D. WILLIAMS

AS the year progresses we feel that the
spirit of the boys and girls of Mid-
Pacific Institute, and especially of the
teachers of both schools, is better this year
than ever before. The teachers are giving
themselves not only to the class-room work,
but to that which so often means more to
the individual lives of the pupils.

Of especial interest to us this year is the
new work started under the Department of
Religious Education at Mills School. Mr.
Stone, who comes to us for the first time
this year from the University of California,
has undertaken to work out a course com-
prising six years, as follows:

In the Seventh and Eighth grades of the
Grammar School, he is conducting courses
in Bible study, laying special emphasis upon
the heroes of Bible history and of the later
history of the Christian church.

In the first year of the High School, the
course consists in a study of the funda-
mental virtues of the Christian character.
The boys are encouraged to suggest those
qualities of character which appeal to them,
and in regard to each of these they write
short essays. Then these virtues are dis-
cussed in the class and an attempt is made
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the same standards of judgment are used in
studying the life of Christ, and an at-
tempt is made to set His life before the
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In all of these courses the Bible is used
as the text book.

In the fourth year the boys are stim-
ulated to apply to the social needs of the
community the ideals which they have
gained throughout their school course. Dif-
ferent boys are working upon separate prob-
lems. Some are studying the prison, some
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some special problems which arise out of Oriental life in our midst.

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We are hoping not only through this course of religious education, but also through the whole spirit of the school, to develop a sincere desire for social service among the boys, so that they will go out to live their Christian life in a very practical and useful way in their communities.

During the school year the President Dr. R. D. Williams, is taking the opportunity to study the educational and social conditions on the other islands. He has already spent a week on the Island of Kauai visiting the different plantations, schools and churches there. Possibly the most valuable part of that trip was the conference of plantation managers and educators which was held in the home of Mr. Wilcox at Lihue, at which the ideals of Mid-Pacific Institute were stated and suggestions were asked from the plantation managers and others present, as to ways in which our schools could better prepare the boys and girls for just the life which they

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would have to lead on returning to Kauai.

Dr. Williams has just returned from a similar trip to Maui where, through the kindness of Rev. R. B. Dodge, he was enabled to visit all of the plantations and schools and to study the growing problems presented by the Oriental peoples in the various plantation camps. It is confidently expected that the information thus gained from these island trips will help Mid-Pacific Institute to better prepare the young people of these islands not only for places as faithful workers on the plantations and in the home, but also to prepare a few who have the capacity for leadership, for positions of influence, especially in the religious life of the islands.

We cannot hope to cope with the religious problems of the islands, unless we develop within the next few years some strong religious leaders among the young people of the various races. We cannot expect the English-speaking young people of the foreign races to follow ignorant leadership in the Christian church. Neither can we expect them to attend religious services in a language which they cannot understand. If such religious leadership is not to come from such a school as Mills School, where can we expect it to be developed?

After the Christmas holidays a similar trip to Hawaii is planned.

Mid-Pacific feels the loss of the wise advice and leadership of Dr. Doremus Scudder, and joins with the other institutions of the community in which he has labored so faithfully, in an expression of sincere regret at his departure. We are not only deprived of his wise counsel, but of that of his wife, Mrs. Scudder.

♦ ♦ ♦

Central Union News

THE month's doings in Central Union Church have centered about Doctor and Mrs. Scudder's departure for Tokyo and all November services and functions have been influenced by that event. On the afternoon of November 9th the formal Council of Dismission was held and resolutions adopted which appear in this issue of the *Friend*. The Churches of the Oahu Association were well represented by pastor and delegate and practically all the local ministers of the association were present.

To be continued.

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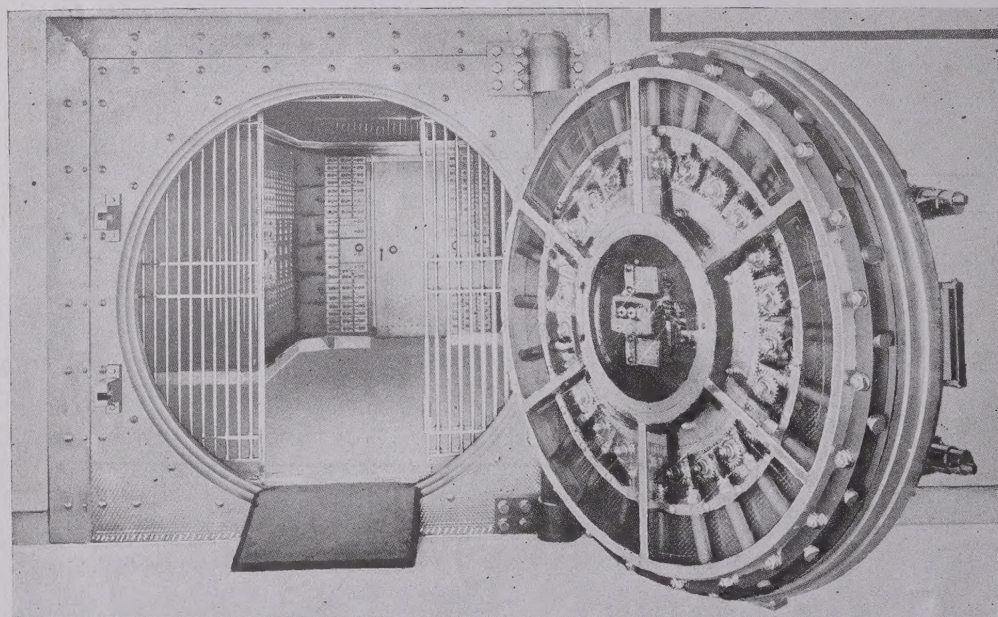
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